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DUTCH THEOLOGICAL CONTROVERSY.

"O free us from this servile cant,
From this prelatic rage and rant!
'Tis light, 'tis liberty, we want."

SUCH is the earnest breathing of one of the living poets of Holland,—a very natural outbreak, for in the Netherlands, as with us, the struggles of free discussion have been met with the bile and the bitterness natural to those who are made uneasy by the controversies which attack abuses, undermine time-consecrated doctrines, menace established systems, encourage the fearless pursuit of truth, welcome the progress of scientific discovery, and view the world in its advances as one great, glorious and consistent *revelation*.

There are piled on the table before us two-and-twenty Dutch publications which bear the date of 1861 and 1862, and which are but samples and expositions of the theological contest which is raging at the present moment in the Low Countries. On the orthodox side we have not discovered much that is original; nor was this perhaps to be expected; for orthodoxy has been in possession of the field for so many generations, has had at her disposal so much power and patronage, so many good things in the shape of money and of money's worth, so many marks of personal and political distinction, that it is scarcely a subject of wonder that the theme should be nearly exhausted. Whether the cause of religious truth in general has been promoted and secured by the *bonus* which the State has given to the teaching of particular forms of truth might well be questioned. Certain it is that neither encouragements nor recompence awarded to the supporters of the Ptolemaic system of astronomy, nor anathemas and penalties hung over the heads of impugnors, have succeeded in arresting the triumph of a sounder philosophy; and let secular power do what it can, and ecclesiastic authority say what it may, neither one nor the other can prevent the diffusion of that light which, emanating from God, is intended for the instruction, the guidance, the elevation of man.

In Holland the new sect—if Unitarian doctrines can be called either novel or sectarian—is generally known by the name of the Groningen school, the principal teachers having been connected

with that university; but these teachers of late have adopted for their opinions the title of *De Moderne Theologie*, and it has representatives of every shade, from the sceptical views of the German Strauss up to the ordinarily received creeds of Arianism.

The titles of some of the latest publications, as far as the want of synonyms between the two languages enables us to give English translations from the Dutch, will throw some light upon their contents:

What Modern Theology teaches. By Dr. Poelman. Groningen, 1861.

The God of the Old Testament: a Contribution to the Conflict of our Days on Revelation and Notions of God (Godbegrip); or on what Ground ought we and must we determine that the Problems (Voorstelling) of the Old Testament concerning God cannot proceed from God, but necessarily from Israel itself? (niet van God kan, maar noodzakelijk van Israel zelf moet zijn uitgegaan). By I. W. Bakker. Groningen, 1861.

Little Book of Inquiry for the use of the more Advanced (meergevorderden) in Religious Instruction. Groningen, 1861.

Answer to the Inquiry, Was James a Polemic? (Of Jacobus Polemiseert). Judged and Answered by H. Wijbelingh. Groningen, 1861.

Modern or Apostolic Christendom. By J. T. Doedes. Utrecht, 1860.

Schibboleth or Sibboleth—what may it be? By Nvan der Turck. Groningen, 1862.

What Modern Theology teaches. Answer to Dr. Poelman. By H. R. Wannotts. Groningen, 1862.

Light and Shade Side of the Modern Theology, presented by D. S. Gorter. Groningen, 1862.

Modern Theology judged from the Point of View (Standpunt) of Modern Nature and World Contemplation (Moderne Natuur en Wereldbeschouwing). By A. F. Reitsma. Groningen, 1862.

Reitsma's Lectures Answered. By Dr. L. H. Stotemaker. Groningen, 1862.

Questions and Answers—Letters on the Bible. By Rusken Huet. Haarlem, 1861.

Letters on the Bible: introductory to Rusken Huet's Letters. By C. P. Hofstede de Groot. Groningen, 1859.

Modern Theology. By Henry Lang. Herlogenhorsch, 1861.

Origin of Modern Tendency (Rigting). By Dr. Pierson. Haarlem, 1862.

A Misunderstanding. By Dr. Pierson. Amsterdam, 1860.

Modern Theology in German Switzerland. By Dr. Reggenbach. With the Mirror held up to the Low Countries. By Dr. J. Ivan Oosterzer. Rotterdam, 1862.

Our Request (Onze Bede). By C. Rusken Huet. Haarlem, 1862.

The Paper War (Pennestryd) of the Dutch School of Theology. From the French of Dr. A. Reville. The Hague, 1860.

Earnestness and Peace (Ernst en Vrede). Groningen, 1860.

Truth in Love (Waarheid in Liefde).

It is by no means our purpose to present an analysis of these or similar writings which have been issuing in superfluity from the Dutch press. The state of public opinion on religious subjects singularly resembles that which exists in England. There is a vast amount of concealed heterodoxy in society, and especially among the more intellectual circles. Athanasian and Calvinistic opinions are there treated with little respect; and it cannot be denied that there is a widely-diffused scepticism, perhaps a natural and necessary reaction of the mental pendulum from some of the extreme positions of orthodoxy. In intercourse with cultivated Hollanders, how often have we been greeted with—"Your opinions are mine; hundreds and hundreds agree with us who dare not say so"! A widely-spread terrorism exists in the world, no doubt, which frequently imposes silence, and a timidity too general upon which that terrorism acts.

We need invoke no sympathy for the Hollanders. Their land has always been one of the strongholds of civil and religious freedom, of the highest commercial honesty and honour. They are proud of their name, of their history, of their literature and their language. They occupy a brilliant page in the world's annals. Their institutions of beneficence are worthy of their wealth and their social virtues. Those who know them best can bear witness to their domestic excellences and generous hospitalities. They have exercised a vast influence in the eastern and the western world. Next to England, they have by far the greatest number of colonial dependencies and subjects; and when it is considered that their population is not one-eighth of that of France, one-twentieth of that of Russia, it cannot but be owned that so small a country occupies a wonderful space on the map of progress, and has given noble contributions to the treasures of civilization. They have, moreover, settled the question of a privileged Church establishment, and have come to the conclusion that while a good government does not want the support of an ecclesiastical hierarchy, a bad government ought not to have that support.

There is, it must be confessed, in the whole of these discussions no repudiation of the discoveries of philosophy, no attempt to deny that all *truth* must harmonize with all other truth, no averment that in early biblical records we must expect to find the scientific knowledge which has been the result of later and more advanced investigation; and, what is still more creditable to the state of public opinion in Holland, there is no calling upon the tribunals, ecclesiastical or civil, to punish the "infirmity of faith." There are no bishops reproving other bishops, no courts

listening to the denunciations of heterodoxy, no terrors hanging over the head of inquirers, and yet the Hollanders are pre-eminently a religious people.

This controversy has with few exceptions been conducted becomingly. A reverent and religious spirit pervades the writings of those who impugn received opinions. There is no sneering, snarling scepticism; no ridicule to wound the susceptibilities of the timid or alarm the consciences of the wavering. The divine character of the Saviour is everywhere recognized. From his lips there is everywhere the disposition to receive in grateful humility what might be doubtfully accepted when falling from any other. In the most remarkable of the volumes, the "Letters on the Bible," it is a gentle sister that pours out her doubts and difficulties into the bosom of a loving brother, who desires to solve them in all the kindness of fraternal affection. He does not meet her objections by telling her that "doubt is devil-born," but by making some concessions to the force of her arguments, repudiating some of her conclusions, and directing her thoughts to considerations on which he thinks she has not sufficiently dwelt. But the teachings of the brother, whose name is Remont, to his sister Machteld, have not satisfied orthodox believers, some of whom have come into the field to convince her that she must not trust to the fraternal guidance; but even these address her as the *lieve* (the dear), *waard*e (the worthy) Machteld, and treat her with all the consideration due to intellectual womanhood.

This is a natural result of the staid and sober character of the Dutch people, who stand out in remarkable contrast to their more impassioned neighbours the French, nor do they carry out their investigations with the bold and adventurous spirit of the German theologians. Dutch education is more essentially *Godsdienstig* (God-serving), *Godvruchtig* (God-fruitful), the two words by which the devout or religious sentiment is expressed. They have not the German term, *religiosität*, whose synonym, *religiosity*, Sir Jas. Mackintosh sought to introduce into English as one of the modifications of *religiousness*, which he endeavoured to explain as religion without reverence, without strong conviction. But the education of the Hollanders is generally *eerbiedig* and *naauwgezet*, words which convey a strong sense of what is reverent and decorous. Respect for parents, for the aged, for teachers, especially religious teachers, for authority in general, are part of the national character of the Batavian races. The strength of their municipal institutions is due to habits of order and obedience; to those habits they owe the generally quiet mutations of their government to and from republicanism and monarchy.

The fierce struggle between the Spaniards and the Dutch, which resulted in complete emancipation of the Netherlands, gave to the Protestant cause new strength and impulse by associating it with the triumphs of civil liberty. More than two-

thirds of the Hollanders are Protestants, of whom the majority belong to the *Hervormde* or Calvinistic church. It can hardly be denied that Calvinism has in it a certain asperity of character in the doctrines it teaches, and that its judgments of anti-Calvinists are often distinguished by the severity of its anathemas. Now when the sharpness of Calvinism was united to the detestation in which the Catholic Spaniards were held, a detestation which was the inevitable result of Spanish oppression, it may be well imagined that the tone and temper of religious controversy would not be distinguished for gentleness or meekness. But strict and severe as Calvinism was, and embracing as it did the majority of the people, it did not assume the character of being THE church of Holland. No pre-eminent theological talent, however, represents or adorns the Dutch ecclesiastical history of the 16th or 17th century.

But violence, whether in the shape of dogmatical opinion or active intolerance, produces a reaction, and Arminius became the representative of that reaction in Holland. His opinions did not, however, make much impression among the multitude, and the *remonstrants* were condemned by the Synod of Dordrecht and compelled to quit the church. The formal condemnation of their doctrines led many of the timid to seek forgiveness and reconciliation, and they were again admitted to communion. Meanwhile the character of the dominant church has become more indulgent, and the body which is known by the name of *Remonstranter* is now reduced to a very small number.

In the progress of time and of free discussion, Dissent took other forms of opposition. Roels attacked the doctrine of the Trinity; Bekker, the vulgar belief in the devil and spiritual possession. The faith in predestination was rudely assailed, and a broader range was given to theological speculation. Biblical criticism entered upon a new phase, released itself from the trammels of rigid literal interpretation; and at the beginning of the present century, the most popular writers on divinity maintained that philosophical discovery could not be repudiated, but must rather be looked to for the true understanding of the teachings of revelation. Some of the commentaries on the Bible miracles are puerile enough. Van der Palen, one of the then most eloquent and honoured preachers, endeavours to solve difficulties by minimizing the supernatural. He suggests that the serpent did not *speak* to Eve, but that she had observed it had eaten of the forbidden fruit without injury, and this became the temptation; that Jonah did not *live* three days in the whale's belly, but died there and was recalled to life after being thrown up by the fish on the shore. The Dutch critics were less daring than their German neighbours, and it is at a later period that the influence of German writers is traceable in the modern theology of Holland. Not that they have pursued the inquiries with any remark-

able sagacity, or brought any considerable store of erudition to assist and enlighten inquiry; but there has been a disposition to welcome the Germans as their teachers, and to disseminate the doubts they have created.

It is felt in Holland, and everywhere else where free inquiry is allowed or encouraged to carry out its investigations, that the religious mind has gone far beyond the stagnated creeds and stereotyped formularies of a departed age. The decisions of darker days have lost their influence and their authority. In every discussion between the narrow spirit of the past and the emancipating growth of the present, the sticklers for ancient types and tyrannies have been sorely worsted. There are no flowers, no fruits, from dying and dead branches of whole forests of controversy, which, however venerable once, are now decaying, and can only be revived and restored by much pruning and ploughing, weeding, watering and manuring with the rich appliances of modern discovery. Can established theology place itself on the same ground as Ptolemaic philosophy, like anchored barges once upon the waters, but now left sunk on the mud-banks, hopeless and helpless?—the great stream of progress has passed them for ever.

It is truly a lamentable sight to observe what is called religion struggling against knowledge and science and discovery in their various developments, and all the more fiercely as these become more sound and safe and strong. Why should the Bible be represented as at deadly feud with astronomy, geology, geography, chemistry, history, arithmetic, and the *facts* which have been substantiated by the intellects that have soared the highest and sunk the deepest into the successive revelations of God? Is not all truth revelation? Is not every ray that disperses darkness a divine communicator of *light*?

The Dutch, indeed, pride themselves upon being less given than the Germans to *mijmeringen en droomerijen*, reveries and dreamings. Something of this is attributable to the difference between the political institutions of the two countries. The Hollander is more sober, more positive in his conclusions; the social machinery which is the product of free discussion is better consolidated in the Netherlands than on the north of the Rhine. Education is more practical, though more speculative, as the liberty of the press has been longer established and is better understood. Perhaps much of the erudition of the Germans is due to the fact that study has rather been directed to objects of history, to that past with which despotism gives itself little concern, than to inquiries which concern the future, and which might produce dissatisfaction with the existing state of things. Germany has done wonders for the elucidation of Roman law, but little in the way of substantial improvements in judicature.

Some of the combatants, however, take a less complacent view of the theological strife. Dr. Pierson contrasts the beautiful

description of the fellowship, the gladness, the generosity, the single-heartedness, that characterized the earliest assembly of Christians (Acts ii. 41—47), with the picture of the existing controversy, which, he says, persists in wrangling, in schisms, breaking of lances and anathemas; every man stands aloof, and they have nothing in common. They respect nothing. Each eats his hard bit of bread alone, with little gaiety and much suspicion. No song of praise is heard, and the people are justly alienated, and every day there is a falling off into the faith of "materialism." Painful though the topic may be to those who are "at ease in their possessions," the waters are out, the tide is flowing, and will make its way to the great ocean of agitated inquiry. Dr. Pierson, however, says that on the paramount necessity of church reform, there are not two opinions in Holland. As to the extent, as to the mode in which relief ought to be given to tender consciences, how widely the doors of theological liberty ought to be opened, how far broader views of Christian truth ought to be tolerated and encouraged, may be fit matter for controversy; but the present state of ecclesiastical questions is admitted to be unsatisfactory on every side.

It is not an unusual concession on the part of the advocates of orthodoxy, to admit that there are in the gospel writings many statements that can neither be explained nor understood, but that this obscurity is no ground for rejecting those statements; nay, some have gone so far as to make the incredibility of a narrative the very reason for its recognition. *Credo quia impossibile est*, was the language of St. Augustine. But the value of belief which is founded on the non-existence of evidence is just the value of a blind man's testimony to the existence of objects of sight, or that of the deaf as to objects of hearing. The belief of such, with reference to an immense multitude of objects, can only be a recognition of the authority of others who possess the gifts of seeing or hearing. The Dutch churches have not, however, placed their creeds on the ground of authority alone.

In its dealings with the Dutch, a proud and sensitive people, the court of Rome has not displayed any remarkable sagacity. Whether from some motive of caprice, or from an apprehension that Jansenism had obtained the ascendancy among professing Catholics in Holland, in the beginning of the 18th century an arbitrary mandate from the holy see put an end to the ancient hierarchy, and reduced the archiepiscopal Catholic Church to the lower rank of a mission, under the government of a vicar, directly nominated by the Pope. But the Catholics have, notwithstanding the decree of the Vatican, preserved their traditional titles, and represent a sect of reformed Catholicism rendering a very modified obedience to the authority of Rome. There is a considerable body of Catholics who do not belong to this *oude kerk*, and who still remain in the most intimate and orthodox commu-

nion with the holy see. But most Catholic countries have in fact two parties, standing to each other in much the same relations as are occupied by the High and Low Church sections in the Anglican field. There will always be a question as to where the limits of authority begin and end. Absolute and unqualified prostration of the intellect and the will, of understanding and of action, to any human claim, can scarcely be said to exist in any society which is far advanced in civilization—indeed, is not compatible with such civilization. But neither latitudinarianism on the one side nor dogmatism on the other have sufficed to give strength to the Catholic cause in Holland, the proportional numbers of whose adherents having been for three centuries in a state of progressive decline; while the Reformed became more and more entitled to be called national.

It is not in the character of Protestantism, either in Holland or elsewhere, to establish anything like an identity or uniformity of religious opinions. No creed can be all-comprehensive; it must leave an infinity of questions untouched; and no creed has ever been proposed for acceptance on questions of theology which will not allow of various interpretations. The meaning of words is modified by time; the synonyms of one period become varied and even contradictory in another. To reconcile the rights and duties of private judgment with any formulary of belief must be always among the most difficult of problems; and the difficulty must grow with the growth of knowledge, the expansion of the field of religious investigation, and the increase in the number of religious inquirers.

If the formula of Calvinism were sometimes harsh and hard, the language of its advocates rude and peremptory, the dogmatism was suited to the excited state of the popular mind in the eventful days of Netherlandic history. Strong convictions allied with strong passions make men very absolute and unyielding in their requirements, crushing all opposition under the ploughshare of a fierce intolerance. Even the demand for emancipation may have a concealed despotism of its own; and it has often been the reproach of the persecuted that, when invested with power, they in their turn have become persecutors. And when creeds involve in their declarations the eternal salvation of their professors and the everlasting damnation of their impugnors, they become attractive from the satisfactory and touching way in which they dispose of perplexing controversies. "Believe, and you will be saved! refuse to believe, and you will be damned!" is no doubt to present at once the grandest premium and the heaviest penalty to the inquirer, and too many will accept the award when issued by exalted persons or from elevated places. And if not to justify, at all events to account for, the persecuting spirit of John Calvin, it may be averred that persecution represents the temper of the age.

The questions at issue have been thus proposed: Are miracles possible? are they probable? are they facts? The first question is answered by the averment that *everything* is possible to infinite power. Is it so? is retorted. Can infinite power make that to have been which *was* not? Can infinite power subvert a mathematical demonstration? Can infinite power reconcile absolute contradictions—for example, make the same space at the same time full and empty, the same distance long and short, give to the same atom at the same moment rest and motion? Assuredly not. To prove miracles in their very nature impossible, would be of course to prove there can be no miracle, that no amount of evidence could warrant the belief in a miracle. There are perhaps few whose scepticism goes so far as this. But are miracles *probable*? This narrows the field of inquiry. When the Creator formed the earth and subjected it to general laws, such as we see in operation every hour of our lives, is it likely, for any conceivable purpose, that He should arrest these general laws, and for some special object subvert temporarily the order of nature? Is such a derangement consistent with His all-might, His all-wisdom? The question of probability must, however, be merged in the question of fact; for if miracles be *facts*, all discussion with reference to their anterior possibility or probability is idle and irrelevant. "*It is so*," must be held sufficient to settle all controversy. "*Cela ne se peut pas*," says one of Moliere's characters. "*Je ne sais pas se cela se peut*," is the reply; "*mais je sais bien sur qui cela est*;" and this being proved, the *fact* being substantiated, whether miraculous or not, we cannot resist the conclusion, and we shall probably find that volumes upon volumes of controversy are but ramifications of what may be comprised in three words, "*So it is*."

Again, it may reasonably be asked, Can *revelation* be indistinctness? Can obscurity be light? We may no doubt "know only in part," but that which we know, *we know*; knowledge and ignorance are incompatible.

But no assertion need be accepted without adequate evidence; and if an assertion be made which is not in harmony with our experience, there is a repugnance to its recognition. In the very proportion in which the assertion is opposed to our experience must be the amount of evidence required for its support. In different minds the same amount of testimony will not produce the same results of conviction.

The value of the authority from which testimony proceeds weighs much in the scale of belief. That authority ranges from the very lowest to the very highest regions of confidence. A communication from an authority all-knowing and all-truthful cannot, ought not to be doubted or impugned. These are the general grounds upon which questions of modern theology have

been debated in Holland. They are reproductions of ancient controversy.

It is certain that a mere avowal of belief is no evidence of conviction. Any man may say he believes, and may even believe that he believes, without really believing. A profession of faith is one thing; real conviction, the result of an examination of evidence, is another. Conviction cannot be a result of the action of will upon will; that is to say, opinion cannot be coerced, though a declaration of opinion may. To coerce opinion is to exercise tyranny, tyranny of the most humiliating sort; for it is the subjection of intellect to force, of the noblest attributes of man to the meanest.

The objectors to the gospel miracles insist that they may be classed under the following heads:

1. Interpolations of scripture, of which the story of Balaam's ass is given as an example.

2. Popular traditions, such as Daniel's dreams or the miracles connected with patriarchal history.

3. Exaggerations and additions to real historical facts, as the Egyptian exodus, the fall of the walls of Jericho, the standing still of the sun, the exorcism of demons, walking on the sea, and other such.

4. Dreams and fancied visions, like Elijah's translation to heaven, the descent of the dove, the transfiguration, Paul's conversion.

5. Obscurity of narratives, as displayed in those of the creation, the fall of man, Isaac's sacrifice, the temptation in the wilderness, the witnesses of Christ's death.

There is no allegation of faithlessness and untrustworthiness against the gospel narrators, no plea that there was on their part any intention to deceive; but it is averred that without supernatural intervention it is possible, by the laws of fair criticism, to account for all the marvels of the Old and New Testament. An example of the explanation of a miracle by a slight change in the text is given by supposing, in the case of the feeding of Elijah by the ravens, that the prophet found in their nests the "bread and flesh" which they brought for the supply of their young.

The Dutch word for *miracle* is *wonder*, *wonderwerk*, whose meaning is absolutely synonymous with *wonder* in our language. But this does absolutely and necessarily imply a mysterious, supernatural agency. In our English translation of the Bible, *miracle*, *wonder* and *sign* are used almost synonymously, but they have acquired very distinct meanings in our vernacular as now used. The undefined character of a *wonder* is represented to be a source of much confusion, as what is *wonderful* may be obviously in accordance with the general laws of Providence or seemingly irreconcilable with those laws.

It must be conceded that the great laws by which the universe

is controlled and guided were, as understood and taught at any time referred to in the Bible-history, very different and opposed to the laws which the investigations of philosophy have demonstrated to be true. It may be demonstrated that the account of the creation as given in the book of Genesis cannot and ought not to be accepted as a literally correct narrative of the doings of the all-forming Hand. The modern theologians contend that if much is to be rejected as incredible and untenable, the Bible is not therefore to be repudiated as a whole; that however the truth revealed may be obscured and veiled, there has been a revelation of truth, but that the truth is not to be looked for in the letter but in the spirit of the book.

It may be remarked that the impugners of the new theology concede that *wonders* should be divided into two classes,—natural events developed with higher power, in *verhoogde kracht werkende*, such as the overthrow of the Philistines (1 Sam. i.—vii.), the destruction of the Assyrians (2 Kings xix.); supernatural events, such as the miracles of Jesus, which occupy the highest place, and those of the apostles, events which could result only from a particular intervention of the Divine Being; and the classification would perhaps be generally accepted as reasonable and convenient.

The influence of Bilderdijk, the most distinguished of the modern poets of Holland, with that of two remarkable followers, converts from Judaism, Cappadose and Da Costa, was thrown into the scale of an intolerant Calvinistic spirit. They were powerful writers, and their literary eminence obtained for them an attention to which their theological acquirements gave them no adequate claim. The restoration of the Orange family terminated the political controversies by which Holland had been agitated from the time of the French Revolution, and allowed the public mind to revert to those theological inquiries which had to some extent been lost sight of in the graver social and civil questions of the day. The stern Calvinism of ultra-orthodoxy produced the reaction which had the *Dageraad* (Dawn) for its organ. It represents a scepticism more than Hegelian, but has not met with much acceptance. To its influence may be attributed a somewhat vehement rebound of High-church doctrine, of which Groes van Prinsterer, a statesman well known in the political world, has been the most prominent leader.

It has been a difficult task for the advocates of the verbal inspiration of the Bible to maintain their ground in insisting on the historical and literal accuracy of every verse that is to be found in the Old Testament; and it must be acknowledged that much of the accepted theology has more in it that is declamatory than philosophical, and that the vehement professions of orthodox conviction are sometimes tainted with illiberality and injustice towards honest and devout inquirers.

The theological Professors at Groningen, Hofstede de Groot, Pareau and Muurling, were the principal representatives of that new system of belief which has demanded that religious creeds should be reconciled with more advanced and enlightened criticism, with the discoveries of philosophy, and with the tests which the spirit of inquiry applies to every topic of investigation. They deny that the supernatural character of Christ implied an identity of personality with God. They teach an essential union between the spirit of Christ and that of his followers. And in the field of virtuous action, even the opponents of the new theology have done its advocates the justice to admit that they have been foremost in philanthropic teachings and doings, and have associated their opinions with the highest tone of morality.

The University of Leyden has responded to the voice of her northern sister. Mr. Kuenen has endeavoured to demonstrate that the voice of ancient prophecy taught nothing beyond the knowledge of the age in which they lived, that their earlier communications were rather preachings than predictions, and that many of their anticipations are not and will not be fulfilled. He considers them as the enthusiastic expounders of the laws and the religion of their countrymen, inspired by a bold, poetical and figurative imagination, full of zeal and passion, but influential in preparing the Hebrew mind for that coming of the Messiah, the hope of which became an integral part of the national creed.

Mr. Scholten occupies still higher ground. He founds his teaching on the Baconian maxim, *Fiat observatio*; but observation must be made subordinate to recognized and established *fact*. He altogether repudiates the notion that a creed must be blindly accepted, and inquiry limited to interpretation of that accepted creed. He insists that the religious element is a part of the nature and constitution of man, and that its existence is to be accepted as a *fact*, bearing witness to the being of the Godhead, whose attributes and purposes are to be learnt by the study of his works. He divides the action of the Deity into manifestations and revelations,—*manifestations* being those displays everywhere and at all times visible, *revelations* those special and peculiar indications of the Divine will conveyed through the higher intellects and more exalted teachings of the pre-eminent among mankind. Inspiration he calls the highest element, which he traces through the many phases which men call *genius*, up to the religious field from whence the knowledge of God is conveyed by the enlightened few to the less enlightened many. He concedes no *infallibility* to the religious teacher; insists that his communications must be tested by the same laws of criticism and investigation which we apply to all other subjects. He insists that the domain of mystery is gradually lessened by the

progress of discovery, and that mystery cannot maintain its ground when its pretensions are superseded by any established fact. He claims for the Bible the highest and noblest part in the great development of truth. He will not lower Christ to a comparison with any other teacher. He avows that no advance in ethics or religious teaching has added anything to the divine instructions of our Lord and Master. In the perfect character of Jesus he recognizes the "eternal revelation of God to the world." In all men there is the germ of a spiritual development; in Jesus was represented its most illustrious and imposing character. He regards the doctrine of the final perdition of any human being as a conquest of evil over good, of weakness over power, of ignorance over wisdom; and holding God to be a combination of wisdom, power and love, he deduces that his providence can only be leading ever and ever onwards to an all-embracing felicity.

The more remarkable and less intelligible portion of Mr. Scholten's teachings is, that he affirms them to be the logical consequences of Calvinistic tradition; and it is this position which, perhaps intending to conciliate, has most deeply wounded orthodox sensibilities. In fact, some of his opponents have openly averred that the sceptic spirit of the Groningen school is less dangerous than the professed conformity of that of Leyden. No one, however, can doubt that the strong foundations of orthodoxy in Holland are rudely shaken, or that its opponents are great in intellect, sincere in purpose, courageous in spirit. Interferences, synodical and social, have been discussed. "Church discipline" is a phrase which has found utterance, but somewhat feebly, and its utterance has not met with much encouragement in a country where the spirit of freedom is powerful, and stretches its protecting wings over all who are honestly and earnestly engaged in the pursuit of truth. The time is past in which any considerable number of men would denounce doubt as "devil-born," or, like the affrighted Bishop of Oxford, call upon his feeble devotees to fling it out of their souls "as they would a bomb from a powder magazine." The bombs *cannot* be thrown out by prince, prelate or priest. They will explode and blow up the venerable piles of human craft and cunning, of ignorance and spiritual usurpation, but *the rock* will remain unmoved.

There is a temple more august than the Pyramids. That temple is strengthened by time, and will endure to eternity, for its builder and maker is God. It has been defiled with rubbish that must be removed; it is hung with cobwebs that must be swept away. Every day is restoring its freshness and its beauty.

B.

SCIENCE AND RELIGION IN HARMONY: CHARLES BONNET.

IN an age when a gross secularism infects large numbers of the population; when an atheistic materialism lowers and animalizes men who call themselves philosophers; when the sacred Scriptures are indiscriminately assailed; when Christianity is civilly classed among decaying falsities, and miracles, the resurrection and the future life are treated as little better than old wives' fables; and when even the great central reality, the very kernel and substance of all reality, God, is roundly denied or adroitly attenuated into a shadow, how agreeable to the head and the heart to meet and contemplate a noble figure who commands respect in virtue of his scientific distinction, and who inspires veneration by the sanctity of his Christian manner of life! Such was Charles Bonnet, the great naturalist, the original metaphysician, a deeply convinced and successful defender of the gospel—one of those beneficent personages whom Providence sent forth to remove the doubt and relieve the darkness of the eighteenth century. His life passed away peaceably occupied with the contemplation of nature and with internal meditations, in face of the Alps, on the borders of the lake of Geneva, in his beautiful retreat of Genthod, where he departed this life in 1793, having been born in Geneva in 1720. The faith of a Christian strengthened and supported him constantly in the midst of painful infirmities of no ordinary kind. Without speaking of the distressing maladies of his old age, a premature deafness deprived the young philosopher of easy communion with his associates; and at a later time, blindness, occasioned by the abuse of the microscope, cast its deep shades over that lovely scenery which he was so fond of contemplating. "I was forced to renounce all kinds of work," he said in the friendly letters in which he narrates his life to the celebrated Haller. "Then did I suffer the entire privation of what had been my delight. That beautiful scenery which I loved with so much passion, seemed to me to have become extinct. When I lost it, I lost the richest source of my happiness. I fell into a species of melancholy which would probably have brought on a dangerous disease, had not the religion to which I was strongly attached come to my relief. I had long studied the subject in the writings of its best advocates, and that study which was dear to me had produced a happy assurance of the truth and beauty of the gospel—that doctrine of the only true life. There I found consolations which were far more efficacious than any philosophy had to offer. The reason is, that I needed the Master's words of love and power; and those words which I made my own, they it was which brought back my peace of heart, and inspired me with a well-considered resignation that made me superior to my misfortunes."

Instructed by his own meditations and disciplined by his own

sorrows, Bonnet became a Christian indeed. As such he desired to shew to others the way of life. The new birth he himself had undergone, he expounded for the benefit of his fellow-men in a great work entitled, *Palingénésie*, that is, "The New Birth." One portion of this work consists of *Recherches Philosophiques sur les Preuves du Christianisme*, "Philosophical Researches on the Proofs of Christianity." This valuable treatise is described by its author in these words:

"At last a vaster and richer perspective opened before my eyes, and what a perspective! the perspective of that future happiness which God in his goodness reserves for mortal man. Then I was led by a path no less philosophical than new to occupy myself with the foundations of that happiness; and because they rest principally on revelation, a logical examination of its proofs became the most important part of my labour. My principal object in this treatise has been to admit nothing of consequence which sound philosophy could call in question. I make no pretensions beyond what I have a right to put forth, and therefore speak not of demonstration, but likelihood and probability. Nor do I imagine the character of an unbeliever to supply me with objections; the objections of various kinds which I have discussed arise naturally out of my subject as I pursue it from point to point." "My power is small, but what I want in strength I have endeavoured to make up by concentration. I have also endeavoured to communicate to the subject all the interest of which it is susceptible. Feeling myself, I have hoped to write so as to make others feel. By true philosophers I desire to be judged. If I obtain their suffrage, I shall consider it a glorious reward of my labours; but there is a recompence of far higher value. This is the recompence to which I aspire, and this recompence is independent of the judgments given by men."

In the prosecution of his subject our author passes over the whole province of knowledge, and far from contenting himself with a reproduction of the thoughts of others, develops his own; which, though they are often more curious and interesting than solid and true, nevertheless present many points of light no less real and useful than brilliant. While, too, no few of the views he puts forth are, in relation to his own times, original as well as bold, they occasionally anticipate discoveries made in later days and under greater advantages. I propose to give an outline of his doctrines, translating more at large such passages as are of unusual interest or have a permanent value. It is, however, only a sketch that I contemplate. Did I pretend to lay before the reader the mind of Bonnet, so far as it is enshrined in true thoughts and eloquent words, I should have to compose a large volume instead of a brief essay.

Man is a compound being, made up of a body and a soul. The two are united in consciousness, and without either the one or the other man is not man, but in virtue of their union he is a simple, indivisible being. Reflection manifests the existence of this union now; from revelation we learn that the union will

never cease to exist. A mixed being in this state, man will ever remain a mixed being. It is not the intention of his Creator that he should ever become a pure spirit. The study of man is the study of body and soul, severally and conjointly, and in regard to the present life as well as the life to come. This study does not demand determinations respecting the essence or characteristics of the two. Neither of them may be known to us exactly or fully. What is known is imperfectly known, and perhaps coloured, if not in a measure shaped, by circumstances. Enough that something is known or knowable. To study that is a primary duty. I know then that I think, feel and will. This faculty I call my soul. I know also that I am acted on by external influences. Those influences I call matter. The soul has certain instruments. These are the senses. Through the senses the soul derives its information, and the impressions it hence receives it forms into ideas and thoughts by reflection. Ideas and thoughts, revived by memory and compared by judgment, become knowledge; and knowledge, sought after from a pure motive, and applied to good ends, acquires the character of virtue, and under the consolidating efficacy of practice and habit passes into fixed principles of duty, which, especially when illumined and sanctioned by revelation, and elevated, ennobled and refined by the hope of immortality, are the pabulum of the soul as well as its beauty and joy.

Engaging in a minute analysis of the body in itself and in its relations to the soul, the author enters into minute physical considerations, and in connection therewith treats of the brain and its fibrous ramifications, as well as the associative power by which material movements, as well as intellectual and moral, are carried on, and the whole made effective in one grand unity for the purposes of every-day life, in such phraseology, and with such general resemblances in thought, as to remind me constantly of a work with which I was familiarized in my collegiate course of study, "*Hartley on Man*," and to suggest that there is more than an accidental connection between the two. The physical terms and analogies which Bonnet employs seem to have occasioned a suspicion of his being a materialist. This he contradicts.

"I am not a materialist. I hold the immortality of the soul, or rather of man, for man consists of soul and body, and it is the immortality of man that the gospel has established. Did I believe in the materiality of the soul, I should not hesitate to avow it. That opinion is accounted dangerous I know, but truth remains truth whether dangerous or not. What is, is; and our conceptions do not change realities. The human mind creates nothing; it only contemplates what is already created; and it contemplates equally aconite and gentian, the serpent and the dove. If any one should prove that the soul is material, instead of being alarmed, you ought to admire the Almighty Power that had given to matter the capacity to think."

By physiological considerations and by ingenious comparisons, Bonnet shews forth and illustrates the reality of "The New Birth," which is his principal theme. The immensity of creation appears to him one of the strongest arguments in his favour. Are not those innumerable worlds the centres where are developed the several germs of every living being? Of that creation the scripture presents to us only one face. "Moses," he says, "traced merely the different periods of a revolution contained within the narrow bounds of our small planet. The Hebrew legislator does not indeed speak the language of Copernicus, but he uses a nobler one, for he is the first to announce to the human race the unity and eternity of God, and to trace in bold outline the principles of that sublime theology which astronomy was one day to enrich and illustrate, and metaphysics to acknowledge and demonstrate."

"One thing alone was essential in the mind of Moses, namely, to refer the universe to its author, the effect to its cause. This the historian has performed. He has performed his task in such a way as to be admired by the atheist, if only the atheist is a philosopher. Moses was not called to dictate to the human race a treatise on astronomy, but to trace in bold outline the first principles of divine truth. I may therefore, without failing in the respect due on so many grounds to the sacred writers, suppose that the creation of our globe preceded for an indefinite time that renewal, aspects of which are presented to us in Genesis. The wisdom which presided over the formation of the universe revealed to men only what their reason could not have discovered, or might have discovered too late for their happiness; and it left to the progress of human intelligence whatever lay within the sphere of their own native activity."

Amid the multitudinous creations of the one Universal Mind, Bonnet fixes an earnest, a sympathizing and almost a brotherly gaze on the brutes. Here he indulges in curious and benevolent speculations at great length. He cannot spare their company in the future world, so fond has he been of it in this. The universal chain of life, which at one end is linked to the throne of God and at the other to the polypus, must not be broken.

The common opinion which condemns to eternal death all organized beings except man "impoverishes the universe. It casts into the abyss of nothingness an innumerable multitude of sentient beings capable of a considerable increase of happiness, and which, in re-peopling and embellishing a new earth, would magnify the adorable perfections of their Creator. The more philosophic view which I propose corresponds better with the grand ideas which reason suggests of the universe and its Divine Author."

Not only the immensity of creation but the eternity of the Creator confirms that astonishing series of metamorphoses and revolutions which gradually change the aspect of each world and ceaselessly "diversify the decorations of the universe."

But more than anywhere else Bonnet finds his idea of "The New Birth" in the Christian doctrine of the resurrection.

"There is in each living being an indestructible primitive germ in which dwells the essence of its life. At death this germ survives, and unfolds itself in a superior economy. The link between the actual and the future world is never really interrupted, since the essence of life is preserved in the imperishable germ. There will, in consequence, be a resurrection; and that not for man only, but for all created beings, for all of them are intimately connected, and in their mutual relations form the great ladder of life, whose end no less than its beginning is hidden from human eyes."

"Jesus Christ teaches the immortality, not of the soul, but of man; nor the immortality of a certain soul, but of a certain soul from the first united to a certain body. This compound it is which bears the name of man, and to which Jesus promises everlasting life. Accordingly, revelation expressly declares that each person shall receive according to the good or the evil he has done in the body. In consequence, rewards and punishments cannot be arbitrary, since they will be the results of the past state of man in its connection with his future state."

Of all that Bonnet has written, nothing is more characteristic of his mode of thought and the benevolent tendencies of his nature, than the part in which he expounds his ideas specifically in regard to man's future condition. Those ideas have for their basis his views touching the resurrection. A mixed being now, man must hereafter remain a mixed being, otherwise his individuality is lost. The memory must be preserved. If so, there will be a seat for memory, and such a seat as is not subject to the destructive causes at work in this state. Revelation announces a *spiritual* body as the successor of our present animal body. The contrast shews that the future body will be formed of a very fine and subtle substance. This appears also from the philosophic apostle's words, "Flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption." Moreover, the comparison of the grain of corn, which Paul employs, shews that the resurrection will be only the more or less rapid development of the spiritual body lodged from the beginning in the animal body—as the plant in the seed or the bulb. This spiritual body, which is destined to succeed the animal body, will doubtless differ from it in organization as in the matter of which it will be formed. With a change of abode, there must be a corresponding change of organs. All the organs of the animal body, which are in harmony only with the present life, will be suppressed. This is suggested by reason and confirmed by revelation. When revelation assures us that the stomach will be destroyed and that sexual distinctions will cease, it intimates the greatest changes in the physical part of man; for in an organic whole, such as the human body, the parts are so enchained that to alter or remove one is to alter or destroy all.

The exact and full nature of the changes we shall undergo, no dweller on earth can describe. As well expect music from the deaf and paintings from the blind. Yet some conjectures may be hazarded, and some half lights may be gained.

But man has the most direct, considerable and satisfactory inheritance in the new birth of the life to come. Toward that future our soul naturally rushes; thither are we carried by all our instincts; the very constitution of our nature makes us regard it as a reality, or rather the great reality. But a happiness such as this, so attractive, so grand, so sanctifying, has it no other basis than human reason? Human reason suggests, approves, demands, but does not positively establish it. God alone can give the moral certainty of it; and from God the assurance has come. A ray of that heavenly light which enlightens superior intelligences has fallen on us. That ray we call revelation, and in the gospel emphatically is man's second birth contained. But is the gospel true? To give a sufficient answer to the question leads our author to submit Christianity to a philosophic examination.

As God, and God only, in whose essence are all things, the future no less than the present and the past, and with whom all time is but an everlasting now,—as God only can make men certain of their birth into the higher and eternal life, the question, “Is there a God?” is of supreme importance, and demands our earliest attention. Yes; God is. “Of all truths, the most evident in my judgment is this; namely, that I exist. If I am unable to doubt my own existence, I may affirm that something exists. Accordingly, whether or not there exists out of myself a universe, such as that of which I have an idea, or whether that universe has only a purely ideal existence, or exists only in my own thoughts, I am still certain that some things do exist, and that there is an order among these things. Now everything that exists must have a reason why it exists, and why it exists in one way rather than another. This amounts to the assertion that I am constituted in such a manner as to be unable to conceive that nothing can produce anything. If, then, I imagine a time in which nothing exists, I should be powerless to think that anything could begin to be. There is then a reason why I am; and why I am in one mode of being rather than another. This reason is either in me or out of me. If it is in me, I exist by the sole force of my nature. I have then always been; and I cannot cease to be. If, on the contrary, the reason of my existence is out of myself, I have begun to be, and I may cease to be. In consequence, the cause of my existence existed before I did. A being which exists by his own nature, or a being of whom life is the essence, is a being which exists necessarily. The non-existence of such a being is a contradiction. A being, then, who exists necessarily, is a being who cannot not exist,

nor exist differently. Hence, as the source of my being is out of myself, that source is a Being who exists necessarily, and whose non-existence is an impossibility, unless something can come from nothing. This cause must have the power requisite to produce me and the universe by which I am surrounded. In consequence, God is; and God made all things. But does God speak to me? Has he spoken to man?

“I have acknowledged that nature has a Legislator, and to acknowledge this, is to acknowledge that the Legislator has the power to suspend or modify the laws of which he himself is the Author. Those laws, then, are in some sort the language of the Author of nature, or the physical expression of his will. Of this language the Divine Teacher makes use in order to communicate to men with certainty that which it is most important for them to know. Accordingly, since no one but the Legislator of nature himself can modify its laws, I hold that he has spoken when I have solid reasons for thinking that striking modifications of those laws have taken place. Those modifications are to me the special signs and tokens of the will of the Author of nature in regard to man. To those modifications I am at liberty to give a name, and I call them miracles.

“Miracles are not suspensions, but providential directions of the laws of nature. God has pre-arranged all physical causes in such a way that certain of those modifications may take place at any given moment. The Supreme Wisdom, I conceive, organized from the beginning certain brains so that their fibres should at a fixed time answer to the views and movements of the adorable Author of all. In virtue of a certain physical pre-determination, the density of such and such a body may at any point of time increase or decrease prodigiously; gravitation cease to act on another body; the electric matter accumulate hugely around a third so as to transform it; the vital movements revive in a frame in which they had become extinct, and fill it again with the energies of life; particular obstructions to the organs of sight pass away, and give free passage as before to the light of day.”

“When I endeavour to form to myself the loftiest ideas of the great Author of the universe, I find nothing more sublime, nothing more worthy of that adorable Being, than to think that by a single act of his will he pre-ordained everything, and that properly there is only one miracle,—one miracle which has enveloped the immense succession of ordinary things, and the much less numerous succession of extraordinary things. That grand miracle, that miracle which in all its extent and bearings is incomprehensible to mortal minds, is the creation.”

This miracle, as being at least in part a secret to man, needs an expositor. It was then a part of the original plan of God to send a messenger, instructed in his views and purposes, whose words, deeds and life should exactly correspond to the prede-

termination whence miracles were to spring. This messenger is God's finger pointing to the letters which burn on the face of creation. But what are his credentials? The miracles he performs; and that in such a way that the doctrine and the life of the envoy may be in agreement with the miracles and in some sort verify them; while on their side the miracles shall confirm the sublime doctrine taught by the messenger regarding a future state, as a communication from God which he is sent to make to man. Thus all is one—the voice of creation, the teaching and the life of the representative of God, the wondrous deeds he does and the glorious promises he gives. All bear the divine stamp. All combine to give me a deep and living assurance that I shall rise from the dead, as Christ rose, and be “for ever with the Lord.”

But how do I know that the Legislator of nature has spoken by his ambassador? By testimony—which will be so much the stronger and the more convincing in the degree in which the witnesses are numerous, sound-minded, honourable and disinterested. Now all these qualities centre in the witnesses to the evangelical miracles, so simple, so striking; and it is more contrary to the moral order of the world to think that those witnesses were either dupes or deceivers than it is contrary to the physical order to think that the attested miracle really took place.

Besides, there is a book in which the depositions of the witnesses are written down—the New Testament. These depositions, considered as a whole, bear the characters of simplicity and truth. This volume is authentic. Its authenticity may be established on the same grounds as that of profane or classic authors.

Moreover, an entire series of prophecies relating to the life and spirit of the envoy sheds another belt of light over the gospel, which is alike divine and alike satisfactory.

If, however, the Divine Wisdom has appeared on earth in the person of a divine representative, I shall find in what he teaches the unmistakeable and indelible imprint of the mind of God. And it is a simple fact that the Divine Wisdom shines forth from the person of Christ on all sides. “I am confounded, I am ravished with admiration, I am filled with gratitude not only by what the envoy says, but also by what he does, and most of all by what he is; so that when he speaks to me, I feel that the Eternal Wisdom speaks to me. And if I consider the marvellous effects of sanctity produced by that divine word, what fresh subjects of astonishment!”

To how large an extent is the first church an ideal of piety and charity, its enemies themselves being the vouchers—a Pliny the younger and even a Lucian. Then how rapidly the gospel spreads! Like the lightning, it is in a moment everywhere.

The cause of these facts is deeper and stronger than the hand of man.

And then those martyrs! Martyrs for opinions there have been in all ages, but the Christian martyrs are martyrs for facts. The one great fact of the resurrection of Christ is attested by confessions and martyrdoms which, dating from the first, extend and multiply through the primitive ages, and have never down to the present hour ceased in the church and the world.

Think also of the progress of the gospel over the world. Constant, ceaseless and steady, it has gone forth, and is going forth, like the reviving breath of spring; and if anywhere or at any time it seems to stop or be tardy, it is only because God, who is patience as well as power, respects the liberty of the will of man.

The misconduct of Christians cannot invalidate the truth of the Christian revelation. That doctrine is difficult for some to appropriate, but only for those who are proud of heart, perverse of will, or low and grovelling in life. Between depraved sense and the gospel there is no affinity and no intercommunion. But this is only an additional feature and proof of its divinity. The gospel is as easy to apprehend as it is beneficent in operation to every one who is pure in heart.

And then how benign its social operation! Witness the eulogium of Christianity traced by Montesquieu—that writer so human and so profound, the preceptor of kings and of nations.

“After contemplating all this harmonious combination of evidences, I must declare that the facts which establish the credibility of Christianity appear to me to have so great a weight of probability, that if I rejected it I should contradict the surest rules of logic, and renounce the commonest maxims of religion. I have tried to penetrate to the centre of my heart, and as I have discovered there no secret motive which can lead me to reject a doctrine so fitted to supplement my feeble reason, to strengthen me in my temptations, to console me in my failures, and to perfect my whole nature, I receive the gospel as the greatest benefaction God has made or can make to man, and I should receive it if I considered it only as the best system of practical philosophy.”

These last words suggest the fact that Bonnet, though distinctly recognizing miracle, and maintaining that by miracle God speaks to man, provided that his envoy is there to give the right interpretation, distinctly taught that the contact of the human conscience with the gospel sufficed to create an assurance of its divinity. Let us listen to his own words: “A doctrine which comes from heaven must be in so perfect a harmony with man’s nature and his different relations, that the experience that he may gain of the precepts and maxims of that doctrine would of itself establish its truth. ‘If any man will do his (my Father’s) will, he shall know of the doctrine whether it be of God or whe-

ther I speak of myself' (John vii. 17). In these few words spoken by God's messenger, how many truths do I discover! 'The will of my Father'—the love of order, the study of the ties which bind man to his fellows and to all beings the will of my Father'—what he wills is good, agreeable and perfect or 'whether I speak of myself'—this envoy who thus appeals to his works appeals to the daily experience of each individual. The reason is, that the teacher of man knew man; in other words, he knew that the conscience would speak a clear language; that in observing the laws of reason, man would acknowledge that the Eternal Reason spoke by Christ. . . . Let the reader who has a soul made to feel, to own, to love the true, the good, the beautiful, the pathetic, the sublime, read, re-read and read again the 14th, 15th, 16th, 17th chapters of the Gospel of the beloved disciple, and let him, in the midst of the sweet emotions he will experience, ask himself if those admirable words could have fallen from a mere mortal tongue."

The writings of Bonnet supply many passages in which truth and beauty are happily combined. I translate one or two.

The universal Chain of Life.

Between the lowest and the highest degree of bodily and spiritual perfection there is an almost infinite number of intermediate steps. The series of those degrees forms the universal chain of life. It unites all beings; it links together all worlds; it comprehends all spheres. One sole Being is out of this chain. It is He by whom it was made. A thick cloud hides from our eyes the finest parts of this immense chain, and lets us discern only small portions imperfectly bound together, interrupted, and in an order, doubtless, very different from the natural order. We see this chain wind over the surface of the globe, pierce into its interior, penetrate to the abysses of the sea, dart into the atmosphere, and rush into the heavenly spaces where we behold it no longer except by the rays of fire which it throws out here and there. If our knowledge of this chain of life is very imperfect, it suffices at least to give us the highest ideas of that magnificent succession of variety which reigns in the universe. There are no leaps in nature. Everything is graduated. Were there a void between any two beings, how could the one pass to the other? Distribution is universal. It is equally unbroken. There are always middle terms between two neighbouring classes or two similar species; and these intermediate products belong neither to this nor to that, but are meant to unite the two. The polypus links the lowest animal to the highest vegetable. The flying bat unites the bird with the quadruped. The ape on one side touches the quadruped, and on the other, man. But if nothing stands apart in nature, our arrangements are not its arrangements. Those which we form are purely nominal, and

we must regard them only as means suitable to our wants, and to the narrow limits of our knowledge. Higher intelligences may discover between two individuals which we place in the same species, more varieties than we discover between two individuals of genera far removed the one from the other. Thus those intelligences behold in the scale of our world as many smaller scales as there are individuals. It is the same with the scale of each world, and all the scales of all worlds form only one sole series, the first term of which is the atom; the last, the loftiest of the cherubim.

Bonnet's educational principles partake of the philosophical depth and practical benevolence which were the characteristics of his whole life. Make learning pleasant. Who loves what is repulsive, and without love who learns? certainly not children. Imitate nature. Nature reaches her ends by pleasant paths. Idleness is the child of dislike and the parent of ignorance. Be not too early with your lessons in religion. I would not speak to a child on religion before his reasonable nature had attained some maturity. The idea of paternal authority, which is very clear and always present, is sufficient for the direction of that tender age. When I see a child joining its hands and raising its unmeaning eyes to heaven, repeat hastily and in a piteous tone a prayer which it has learnt with difficulty, I see only a young ape who goes over what he has been taught by force of repetition. I therefore would speak to children at the first only of objects of sense, objects which appear before them every day. I would lead the child to take an interest in his duties by leading him to observe the good which naturally ensues from the performance of them; I would make the child taste the sweets of life by making duty pleasant, and by carefully banishing restraint, vexation and disgust. The table, the playground, the walk, should be our school-room. I would seize every opportunity for slipping some truth into his mind and for calling into activity some endowment of his nature. I would put in his way natural objects fitted to excite and reward his curiosity. The qualities of these I would explain to him one by one, so as to make him desirous of becoming acquainted with others. By insensible and slow degrees I would in a kind and gentle spirit draw him on to inquire after the Author of these objects. I would lead him to search after that Being, and I would join him in the inquiry. Ere long we should hear the voice of our common Father say, *Here am I*. I would do my best to make the thought of God agreeable to the child. I would endeavour to imprint in the child's heart the same love for God that he had for his parents. It should be my aim to render his love of God more vivid than any other. It should be a duty with me never to speak of God except in devout tones coming from a devout heart. Yet would I mingle joy

with reverence. I would shew the child that tender Father absorbed in loving cares for his creatures, giving to every one of them a suitable home, suitable clothing and suitable food. A hive of bees, the ball of a silkworm, a bird's nest, should be my illustrations. Then, leading his thoughts to himself, I would aid him to mark the number and the superiority of the benefits with which God has so kindly distinguished man above all the animals. At last I would disclose to him the most touching of all qualities, the Divine goodness as shewn in the redemption of his own child. I would put before his eyes Jesus Christ in the simple and intelligible relation of a Messenger from God, the principal object of whose mission was to offer pardon to the contrite, and to make life and immortality certain. I would smooth the way of salvation for his tender feet. I would make the Saviour's laws an easy yoke and a light burden. I would make this delightful thought, *When I leave this world I shall be eternally happy*, his constant companion. That companion should be at his side when he lay down and when he rose up, when he was in solitude and when he was in company, so as to have the power of shedding a heavenly light on all his days, by which "sighing and sorrow" should be driven away. Often would I cause this glad song to resound in his ears, "Peace on earth, goodwill to men."

Bonnet's views on education are based on his views respecting the means by which man's faculties may go forward indefinitely to perfection. Man possesses three eminent faculties, the faculty of knowing, the faculty of loving and the faculty of acting. These faculties are perfectible without limit. With our actual eyes we see their constant development. With astonishment and delight we see the admirable inventions and discoveries to which they give birth, and which demonstrate in so remarkable a manner the elevation of man above all terrestrial beings. The actual foreshadows the future. What shall set bounds to the progress of man when once he has entered on immortality? It is of the nature of goodness no less than of wisdom to perfect everything that admits of perfection. Specially is this true in regard to beings who, gifted with intelligence and sentiment, are capable of enjoying the pleasure which follows from continual growth and expansion. It is easy to conceive of means of development more efficacious than such as are in action now, and which shall carry our faculties to a much higher degree of excellence. Those means bear a relation to the condition of the world in which we are, and, did we possess higher means, they could not at present come into play. But already there may be in our actual means the germs of others which will then start into activity when we are in a world for which they are fitted, and in which they may carry us upward beyond the reach of our imagination as now constituted. Thus since man was called to inhabit successively

two different worlds, his original constitution must have contained elements relative to both. The animal body is in direct relationship with the first, the spiritual body with the second. Two principal means may in the world to come conduce to perfect all our faculties,—more exquisite senses and new senses. We can easily conceive that our actual senses are susceptible of excellence far higher than they now possess. In this we may receive aid from the marvellous effects of optical and acoustic instruments. Imagine an Aristotle studying a mite with our microscopes, or contemplating with our telescopes Jupiter and his moons. What his surprise! what his ravishment! What, then, will be our delight when, clad in our spiritual body, our senses shall have acquired all the perfection they are capable of receiving from the beneficent Author of our being! Or you may, if you will, imagine that our eyes unite then the advantages of the microscope and the telescope, and so adapt themselves to all distances, and behold at once the dwellers in the moon and the countless inhabitants of a single leaf. What rapid progress would be made by our physico-mathematical sciences had we discovered the primary elements of bodies, both solid and fluid! At present a numberless multitude of relations escape our sight because we cannot behold the figure, the proportions, the arrangements of those infinitesimal corpuscles on which repose the grand edifice of nature.* Nor is it difficult to conceive that the germ of the spiritual body may now contain the organic elements of new senses which will unfold and evolve at the resurrection. Those new senses will disclose to us in bodies properties which will always remain unknown here on earth. How many sensible qualities are there of which we are yet ignorant, and which when discovered we should receive knowledge of without astonishment! We know the different forces there are in nature only in relation to the different senses on which they exercise their influence. How many forces are there the existence of which we do not even suspect, because there is no relation between the ideas that we acquire by our five senses and those which we may acquire by other senses! Form an idea of a man born with three or four of his senses palsied. Then suppose their health and vigour restored by natural causes. What a crowd of new, varied, unexpected perceptions would he not acquire in a very short time! What a prodigious advance would all his faculties undergo! Imagine a statue, an Apollo Belvidere, gradually quickened into a man. What a marvellous, what a glorious change! We are at present all statues. Or we are endowed now with only one sense. The other four will come

* Is there not here an anticipation of discoveries made in the present age—e. g. in Dalton's atomic theory, and in the physiological constituents of animal bodies?

into action when we enter that state which reason dimly sees and which faith fully beholds. These new senses will be accommodated to that new world. They may at first or afterwards become adapted to other worlds which we shall be permitted to visit, and where we shall ceaselessly gain fresh accessions of knowledge and receive new testimonies of the infinite liberality of the Benefactor of the universe.

That universe, how varied, yet how entirely one! Raise your eyes to the starry vault. Contemplate that immense collection of suns and systems scattered abroad in space. How astonishing that a worm which bears the name of man should possess the intelligence to ascertain the laws which regulate and harmonize the movements of those worlds, and thus be able to place itself alike at the centre and the boundaries of creation! But will that intelligence, already so wonderful, be for ever confined within the narrow limits of a telescope? Has not that great and good Being who has revealed himself by the marvels of the world which he inhabits, reserved higher revelations of himself in those spheres where his power, wisdom and love, shine with yet greater magnificence, and where they assume features always new, always varied, and no less inexhaustible? If our intellectual riches increase by the comparisons we form among our ideas, and if we compare the more, the more we know; if, in a word, our intelligence expands and becomes perfect in proportion as our comparisons extend, are diversified and multiplied, what will not be the growth and the improvement of our mental resources when we shall no longer be confined to comparing individuals with individuals, species with species, kingdoms with kingdoms, but shall apply our powers to the study and comparison of worlds with worlds? If the Supreme Intelligence has here stamped variety on all his works; if an harmonious progression reigns in and over all terrestrial beings; if one chain links all together; surely the union extends through all the planetary bodies, making them mere units in the infinite series of worlds and systems of worlds. Of that chain we have yet discovered only some rings. We are not sure that we see these in their natural order. Apparent interruptions not seldom appear. Yet we feel that the breaks are in our knowledge, not in God's works. But when hereafter the chain shall lie under our eyes whole and entire, then what order, what beauty shall we behold, and with what delight contemplate the unfathomable and measureless riches of the mind of God as embodied in his works! Then what variety will unfold itself to our sight! Here no two blades of grass are the same. There, in consequence, one star differs from another star in glory; one sun from another sun; one world from another world; and while each body and each system has its own features, all will shine with one light and abound in one glory—the light and the glory of the one Creator and Father of all.

Man's intelligent nature goes beyond the remotest star, and penetrates into the presence-chamber of God, the universal and all-sustaining Spirit. The city of God opens its gates, and receives the religious philosopher as a member of its celestial hierarchy. If this ante-room of God's mansion is very beautiful, what must be the grandeur of the golden palaces of that supernal world! In those eternal abodes we shall not only live in the worship and love of the adorable presence of the Universal Father, but in the light which it sheds abroad read the history of Divine Providence. Initiated in the profound mysteries of God's government, tracing the operations of his laws, watching the outgoings of his goodness, we shall read with eyes of gratitude and hearts of wondering love the solemn page of human destiny, and learn then for the first time with true impression that all things work together for good to those who love God. One word of that page will trace our own history, and shew us the why and the how of many dark passages of our earthly lives; explaining how those trials and privations which here push our endurance to an extremity, strengthen and refine the soul, and bring it into sweet accord with the will of God. No longer shall we be embarrassed with the origin of evil, the success of wicked men, the sufferings of the good. One great lesson will impress itself on our hearts while we behold the past unfold its burning scroll,—“God is wise and good, and good is whatsoever he does.” Then, too, shall we discover, and rejoice in the discovery, that there is in the universe but one reality, *He who is*; and that all other beings become realities only as they share his nature by becoming one with him.

Let us turn to our faculty of loving. How limited is it, how blind, how grossly selfish! How little is it able to concentrate its forces on the being who is supremely loveable! But when we shall put on that spiritual and glorified body which our faith promises, then our will, perfected in the relation of our knowledge, will have no other desires than such as are suitable to the lofty height of our new existence. Without ceasing, our affections will reach forth to what is good; only to what is good, truly and permanently good; to all good, to the greatest possible good. All our determinations will be in agreement with the Divine will. Order will be the one rule of our desires; and the Author of order the centre of all our aims. Enamoured of order, we shall be satiated with beauty, its beloved offspring, and in the order and beauty we shall find and enjoy God. In finding God, we shall find the great and inexhaustible ocean of love. Bathing there, we shall undergo a transformation, and become loving members of the great loving whole.

Here, too, our faculty of action is restricted; how restricted!—but there it will have boundless scope and range, and so work with boundless effect. The spiritual body, formed probably of

elements analogous to those of light, will not require those daily reparations which preserve and destroy our animal body. It will subsist by the single energy of its own principles, principles which have their root in God. That ethereal body will not be enslaved to gravity as are our grosser frames. With ease and promptitude will it obey the impulses of our soul, and we shall transport ourselves from world to world with a celerity like that of the sunbeam.* Under that glorious economy we shall exercise our faculties without fatigue, because the new organs on which our soul will pour forth the motive power will be better proportioned to the energy of that power, and because they will not be subject to those disturbing causes which ceaselessly encumber our actual operations. Our attention will seize at once, and with equal force, a great number of objects; it will penetrate to their essence; it will lay bare their workings; it will deduce their results—those that are immediate and those that are most remote. Our genius will be proportioned to our attention, for attention is the mother of genius. What our memory has once gained, it will never lose. Hence its treasures will ever increase without ever overflowing. What a source of riches will it find in the nomenclature of the universe, which is the aggregate of all finite qualities! Then the field of universal history—the history not of man only, but of all orders of beings in all ages and all worlds—is fuller and brighter than the meadows of spring with their daisies, buttercups and blades of varying grass. These and similar considerations guarantee to man ceaseless progression toward the highest perfection. And as his nature improves, his happiness will rise; and as his happiness becomes pure and lofty, so will it be intense and enduring. There will then be a flow, a perpetual flow, of all the individual members of the great human family toward the true light and the true good of their being; and since the distance of the creature from the Creator is infinite, they will continually tend toward the Supremely Perfect One without ever fully reaching their goal.

This truly Christian philosopher concludes the exposition of his views in these glowing terms: “How does the contemplation

* What a pertinent and powerful illustration of our author's idea is the action of the electric telegraph, by which we transmit our thoughts (in some sense ourselves) from city to city, from nation to nation, “in the twinkling of an eye”! All the great physical discoveries of the present day tend to illustrate the oneness of our human nature, the oneness of the universe, the oneness of the Great Cause of causes, and the oneness of the life that now is and that which is to come. In a word, science is becoming religion, as if to invite religion to become science. As God is one, so all true knowledge is one; equally is there one world and one life. He is most religious and most scientific who has the deepest, most vivid and most practical sense of this universal unity, and under that feeling becomes a living, earnest and happy member of the great Cosmos, in which religion and science have their roots, their sap, their branches and their fruit.

of this magnificent, this immense, this ravishing system of benevolence, which embraces all that thinks, feels or breathes, elevate and ennoble the soul, compensate and lighten our trials, support and augment our patience, our resignation, our courage; warm and expand our gratitude, love and veneration towards that Adorable Goodness who by his Envoy has opened to us the portals of that blissful eternity which is the great and constant object of our desires, and for which we are made in the very constitution of our nature! Already the Heavenly Father puts us into possession of that kingdom which was prepared for us from before the foundation of the ages. The longest revolutions of the stars added the one to the other in number without end, is no measure of our duration. Time is no longer. Eternity begins, and with it a felicity which is never to terminate, but rather to become more intense for ever and ever. Transported with joy, gratitude and admiration, I cast myself at the footstool and exclaim, "My Father! my Father!"

That Bonnet's whole caste of thought was Unitarian, appears in the general tenor of his writings, and is established by special evidence in different parts. No one but a person holding the fatherhood of God and the brotherhood of man in the fullest sense and widest application of those terms, could have written the concluding pages of his seventh volume, the substance of which the reader has just perused. With him, God is properly and strictly one Being, the infinitely wise and loving Parent of the universe. With him, Christ is simply the Ambassador and Representative of God. In the doctrine taught by Christ he finds "the indelible imprint of God's adorable wisdom;" for does not Christ in bidding men love one another teach the great principle of social intercourse, as might be expected in one that comes from a Creator who made man a sociable being? Besides, that love is such as Christ himself manifested, and he died for the human race. "In this great example of beneficence, in this voluntary self-sacrifice, how can I fail to recognize the truest and the most generous friend of man?" Then the affections are the sources of our moral life, and these Jesus specially sought to purify, enrich and regulate. Moreover, how anti-social, how individually baneful, is revenge! Jesus enjoined not merely forgiveness, but the most lofty heroism, bidding men punish offenders merely by benefactions. His doctrine, which breathes only charity, naturally makes mutual toleration a primary law of social life. Disciples of carnal minds desired to punish dissenters from themselves with fire from heaven. How mild but effectual his rebuke, "Ye know not what spirit ye are of! The Son of Man is come not to destroy men's lives, but to save them." "Shall, then, persons who profess to follow Christ persecute their fellow-men because they do not attach to

certain words the same ideas as themselves?" "A doctrine from heaven would give instruction as to what is man's true good. The words of Christ reveal the secret. His teachings are adapted to the essential capacities and wants of our nature, and prepare us for the immortality for which we are born. 'Lay up treasures not on earth, but in heaven; for where your treasure is, there will your heart be also.'" "If a heavenly doctrine prescribed a form of worship, it would be in harmony with man's intelligence, and as suitable to the nobility of a moral being as to the majesty and spirituality of 'the Being of beings.' 'Learn what these words mean, I desire mercy and not sacrifice'—mercy, not the sign, but the thing signified. 'The hour cometh and now is when the true worshipers shall worship the Father in spirit and truth.' In spirit—in truth; those two words exhaust everything and can never be exhausted; they may, however, be forgotten; blind superstition understands them not. Those two words will characterize that universal religion, here contrasted with that local religion which was given to a single family, but so given as to make that family the depository of those great and everlasting truths which are useful in all ages and to all nations." A celestial messenger will also teach men to pray, for prayer is a necessity, a refuge, a comfort and support; he will give even a form, but a short form, lest he should weary those whom he desires to strengthen. Nor will he fail to sustain his teachings by the most appropriate motives. Accordingly Jesus propounds rewards and punishments, and propounds them in such figures as were most fitted to make impression on the ignorant and sensuous minds around him, while for higher minds and remoter ages and loftier culture, he enjoins a morality no less disinterested and heroic than that which he observed alike in his life and in his death. As man is a being compounded of mind and matter, so God's Envoy will (and does) hold out before him the prospect of the immortality of his whole being, and not merely of a part. "I am the resurrection and the life." Amazing words! language which the ear of man never heard before! expressions the majesty of which announces the Prince of life. "I am the resurrection"—he holds death in chains, and wrests its victory from the grave. Replying to various objections, Bonnet speaks on the subject of mysteries. The dogmas of the church create difficulties from their being unreasonable. But are the real doctrines of the gospel either mysterious or unreasonable? "I go to the purest source of all doctrinal truth. I study that admirable volume which strengthens and increases my hope; I try to interpret it with the aid it has itself to give, and not by the dreams and visions of certain commentators; I compare text with text, doctrine with doctrine, each writer with himself, all the writers one with another, and all that with the clearest principles of reason; and after this serious and impartial exami-

nation, continued long and oft repeated, I see oppositions disappear, shadows grow less, light break forth from darkness and faith unite with reason, forming therewith a permanent unity."

Bonnet drew near the end of his long, useful and happy career in the midst of the pure and ennobling engagements of science, correspondence with distinguished persons, and literary and religious labours, respected and beloved by a large and numerous class of cultivated friends. But the peace of earth is never unalloyed. He was saddened by the troubles of his country. He was loaded with bodily infirmities. Even his intellect sometimes passed under a cloud. But he bore his burden with Christian fortitude, and successfully struggled against his dark assailants. In the midst of his trials the goodness of his heart shone forth in the purest lustre. Still continuing to feel an interest in facts and studies connected with natural history, he found the gospel his principal support and solace. And when at last, with short intervals of truly happy hours, his pains became no less frequent than severe, he with devout and childlike resignation entreated of his Heavenly Father dismissal from his earthly post. Though his last days underwent an eclipse, Charles Bonnet died, as he had lived, a happy man, for he loved and was loved. Never was there a more affectionate heart. The friends of his old age were those of his youth. Never did any cloud darken either his friendship or his home. Such was Bonnet to the end of his days—a bold thinker, a Christian sage; in heart, candid, humble and loving; worthy of all the admiration and respect which surrounded his person and his name. That he is little known among the men of this generation is a small matter when now he has taken his seat among those servants of God and those fellow-workers with Christ, who, while on earth, made truth their aim and duty their practice, and bore the heat and burden of the day with steadfast patience and unswerving fidelity.

JOHN R. BEARD.

TOPLADY AND SOUTHEY ON ARMINIANISM.

ARMINIANISM (the "Belgic wine" of Thomas Fuller), says Toplady, "though made in Holland, was pressed from the Italian grape. Rome and Socinus supplied the fruit, and Arminius squeezed out the juice." "No! Mr. Toplady," is the comment of Robert Southey; "it is the true wine made from that vine which is spoken of by the evangelist. And what you would substitute is the right fiery Geneva."—*Southey's Commonplace Book*, III. 689.

TRIBUTE OF RESPECT TO A PATRIOTIC STATESMAN :

A SERMON PREACHED TO A UNITARIAN CONGREGATION ON THE SUNDAY
FOLLOWING THE ANNOUNCEMENT OF THE DEATH OF THE
MARQUIS OF LANSDOWNE.

ISAIAH ii. 22 and iii. 1—3, as translated by Bishop Lowth :

“Trust ye no more in man, whose breath is in his nostrils;
For of what account is he to be made?
For behold the Lord Jehovah, God of Hosts,
Removeth from Jerusalem, and from Judah,
Every stay and support:
The whole stay of bread, and the whole stay of water;
The mighty man, and the warrior;
The judge and the prophet, and the diviner and the sage;
The ruler of fifty, and the honourable person;
And the counsellor, and the skilful artist, and the powerful in persuasion.”

SINCE we last met within these walls for worship, we have received tidings of the departure from life of one of our more illustrious fellow-countrymen, the MARQUIS OF LANSDOWNE, a nobleman confessedly distinguished by his consistent patriotism and his love of literature and art, and described by those who were admitted to his friendship as scarcely less distinguished by his kindness of heart. Although we do not think it desirable often to introduce into the pulpit tributes to personal worth or topics of mere political and literary bearing, there are some things in the career just closed which give it a national and to some extent a religious interest. I trust, therefore, that we shall not feel that our time is unprofitably occupied this morning while we meditate on the public services of a departed statesman. The survey of his long life will exhibit to us some remarkable points of contrast in the state of England at the beginning and at the close of his career. Our meditations will, I believe, tend to enhance our gratitude to the Great Disposer of our lot as citizens, and may help to strengthen the sense of that duty which Englishmen of every rank owe to their country.

To prevent possible misconception, let me at the outset state that I am not consciously led to the subject by sectarian, party or personal sympathies. Lord Lansdowne was always a member of the Church of England. But we as Unitarians should very imperfectly realize the catholic spirit of our Christianity, were we to limit our sympathy to our own household of faith, or grudge the honours won by the good men of another communion. I use the language of Isaiah just read to you as a text with no intention of extorting from it a parallel in the condition and prospects of our country to those of Jerusalem and Judah, to which the prophet sorrowfully alludes. I shall indeed, before I have done, take occasion to refer to circumstances of contrast rather than parallel.* But the prophet's words significantly

* The writer was not aware until after the delivery of this discourse that the text had been used on a not dissimilar occasion by the late Rev. Robert Aspland,

enough introduce us to our subject by warning us not to put our reliance too exclusively in man, however great his powers or eminent his position, for *his breath is in his nostrils*. Isaiah's thought is more fully uttered by the Psalmist:

"Put not your trust in princes,
In a son of man, in whom is no safety.
His breath goeth forth, he returneth to his dust;
In that very day his thoughts perish."

It is a part of the providential discipline by which the Almighty brings out the self-reliance of states and nations to remove from them *the stay and the support* on which they have been too much disposed to rely, whether *the mighty man* or *the warrior*, *the prophet* or *the sage*, *the ruler* and *the honourable person*, *the counsellor* or the eloquent orator, *powerful in persuasion*.

No stronger proof, indeed, does the Almighty Ruler give of his fostering care of a people, than the raising up amongst them, from time to time, of wise and eminently good men. They are the salt of society, staying the progress of civil corruption and conservative of all that is useful and improving. They inaugurate those great and serviceable advances of thought and policy which mark an era in the history of civilization. When dangers threaten or when calamities fall upon a state, such men are of unspeakable worth. With prodigal energy, inspired by the highest principle, they stem the strong tide of evil, and their courage and endurance arouse the efforts and sustain the hopes of their fellow-citizens. In the ordinary and more quiet experience of nations their influence may be less perceptible, but is not the less real. They keep down those that are politically base and corrupt, and they give heart and strength to such as honestly desire the public good.

It is a trite remark that great occasions and pressing national needs make or call out great men. Let the fact be regarded as another proof of the wisdom and benignity of Providence! In every station of society, the Creator has embedded secret treasures of wisdom and moral power, which in their hour of peril men have only to seek, to find and to fashion into instruments for the public good.

No sadder proof can be given that a nation is treading a downward course and has lost (lost because it has ceased to deserve) the favour of God, than that in its season of danger no men of high moral and intellectual mark, who combine disinterestedness and courage, come to the rescue. When the base passions of party, or (still worse) the misdeeds of individual selfishness and corruption, exhaust the energies of an endangered people,—when, in the last agony of fear, they cry for help, and none in a spirit

in a funeral sermon for Charles James Fox. The different use made of the same words illustrates the great and benignant changes which have happily come over our country in the course of half a century.

of self-sacrifice and with patriotic courage step forward to give it,—the doom of that people is sealed. *They have sold themselves to work evil*, and their wages are destruction.

Our own country has been singularly rich in public men of ability and virtue. How uninterruptedly and brightly have they risen and shone in our political firmament during the present century! What nation would not be proud of its roll of citizens, headed by the names of Pitt and Fox, Romilly and the two Cannings, Grattan and Plunkett, Grey, Durham and Holland, Follett and Cottenham, Peel and Wellington, Macaulay and Sydney Herbert! Notwithstanding great differences of opinion and policy and also of personal character, all these men have left a memory, not merely free from the stain of personal corruption, but fragrant as well as pure. When living, they conferred many benefits on their country; and now that their living service has ceased, their characters and example are instructive and helpful to posterity. They have done, and they continue to do, something towards raising the standard of public morality; they are an encouragement to those who seek above all things the public good; and they rebuke low-minded men (in every age too numerous), keen in the pursuit of their selfish ends, but sluggish alike in their sense of personal honour and their regard for the lasting interests of their country.

The venerable statesman who has just descended to his grave may have lacked the brilliancy of some of those whom I just now named; but in simple political well-doing, in the consistency and dignity of his public life, and in the sum-total of varied service rendered to his country during more than threescore years, he is, I imagine, equalled by few and surpassed by none. His position was from his youth upwards singularly happy. In this respect he resembled, nay surpassed, the late Lord Holland.* Like his noble friend, Lord Lansdowne “inherited something more than a coronet and an estate.” What was said in respect of Lord Holland to be without a parallel in our annals is no longer quite true. For more than a century there have been but few years, if any, when a Shelburne or a Lansdowne “has not stood in a prominent station among our public men.”

The public services of the father of the Marquis of Lansdowne began more than a century ago, in the first year of the reign of George the Third. Some of his more remote ancestors were not undistinguished men. The founder of the family, the son of a manufacturer in the seventeenth century, stands

* It was indeed the closing felicity of Lord Holland's career that it was characterized in the glowing words (destined to endure as long as our language lives) of Macaulay. (*Critical and Historical Essays*, Vol. III. p. 313, 2nd edition.) Had the historian been the survivor of the Marquis of Lansdowne, we need not doubt that our literature would have been enriched by a companion portrait, not less just, striking and beautiful.

out in his generation as the founder also of a not unimportant science, that of statistics, or, as it has been sometimes styled, "political arithmetic." Lord Shelburne not only served in the administrations of the Earl of Chatham and of Lord Rockingham, but was also himself for a short time at the head of the government. Of his character and public policy different accounts have descended to us (see Appendix, Note 1); but he had some unquestionable elements of wisdom and moral greatness (Note 2). When put aside from office by the stronger hand and will of Mr. Pitt (whom he himself had been the means of introducing to official life), he devoted himself to the study of literature and the education of his sons. It was his happy distinction to surround himself with the wisest and best men of his time. He made companions and friends of men who had no rank and little political influence, but who were distinguished by their usefulness, talents and virtues. For a period of seven years, Dr. Priestley was more or less his daily associate. The peer, when travelling abroad, had heard of the philosophical discoveries of Priestley, which made him famous amongst foreign students in science long before his merits were generally recognized at home. On his return to England, Lord Shelburne was introduced to Priestley by another distinguished man, whose name can never be mentioned in this place without respect, Dr. Richard Price. The office held by Priestley was that of librarian and literary companion (Note 3). Every facility was given him for continuing his philosophical researches, and many of his most important experiments (particularly those which he had so successfully begun at Leeds in relation to atmospheric phenomena, which in their results made him honoured in the annals of science as the father of pneumatic chemistry) were conducted under the roof of his liberal patron. It was a graceful thing in the nobleman to encourage the philosopher by his own admiring sympathy, and by that of other distinguished men invited to witness the novel series of experiments and to hear them explained. It was towards the close of Dr. Priestley's engagement with Lord Shelburne, in the year 1780, that the Marquis just deceased was born.

Another associate and intimate friend of Lord Shelburne was Jeremy Bentham, the great jurist and political philosopher (Note 4). Another was Dumont, a Genevese, the friend of Bentham and the translator of one of his best works.

Lord Shelburne gave a proof that he was superior to the prejudices of his class by selecting as the tutor of his sons in their early years the Rev. Thomas Jervis (Note 5), an accomplished man, afterwards well known as a Unitarian minister in the pulpit at Leeds, where also Cappe, Priestley, Wood and Dr. Hutton ministered.

The school education of Lord Henry Petty (the late Marquis) was at Westminster. Thence he proceeded to the University

of Edinburgh, where, as the pupil of Dugald Stewart, and the associate of some gifted men who have since become famous, he laid the foundations of those broad and liberal principles which it was the aim of his whole after life, and not unsuccessfully, to impress on the policy and legislation of his country. It was owing to the influence of Mr. Bentham that he was not in the first instance sent to the University of Oxford. At that time subscription was demanded there at the student's matriculation. It was alleged that not all of those who signed cared to read the Thirty-nine Articles, and a still smaller number believed them. It was perhaps on these grounds that the truth-speaking philosopher denounced Oxford to his noble friend as "a place where perjury was daily practised." At a later period, Lord Henry Petty entered the University of Cambridge,* where subscription was not extorted from the undergraduates. Here, it is said, he passed not the least happy years of a singularly happy life.

On coming of age, nearly sixty-one years ago, he entered Parliament, and gave an unhesitating support to the policy of Charles James Fox, aiding him by speeches as well as votes. So strong was he in his political convictions, that he dared to cross weapons with the Prime Minister (Mr. Pitt), one of the greatest masters in debate ever known within the walls of Parliament. On the death of that great man, Lord Henry Petty, together with Mr. Fox and many of his friends, assumed the responsibilities of office. His post was one of distinction, for he succeeded Mr. Pitt as Chancellor of the Exchequer (Note 6).

To the Grenville and Fox administration, in which he served, belongs the noble distinction of giving the first successful Parliamentary check to the "abominable traffic" (as Mr. Fox indignantly termed it) of the slave trade. For nearly twenty years the question had been discussed in Parliament without immediate result. At the close of the last century, the friends of justice and humanity were in the House of Commons in a minority, though the cause of the unhappy negro was advocated with rare eloquence by Mr. Wilberforce and others.† Mr. Fox was not permitted to see the consummation of his benevolent desires on this subject; but on his surviving colleagues devolved the solemn duty and gratification (March 25, 1807) of abolishing by Act of Parliament the inhuman and demoralizing

* From the Cambridge list of graduates we learn that he belonged to Trinity College, and that he graduated A.M. 1801, and that he was elected one of the Representatives of the University in Parliament in February and again in October, 1806.

† With our more recent experience of Parliamentary debating and division lists, it seems marvellous that such a subject as the slave trade should in 1798 command the attendance of less than 180 members. Mr. Wilberforce then divided 83 members against 88. Not less in habits of business than in respect for the moral sense of human nature has our Parliament improved since that time.

traffic, which in the fifteen preceding years had destroyed the liberty or life of three millions and a half of hapless Africans. And little more than a quarter of a century afterwards it was the happiness of the Marquis of Lansdowne, when again in office, to assist in passing that just and humane Act, which, at the cost of twenty millions sterling, paid out of the national treasury (Note 7), gave freedom to eight hundred thousand human beings, and for all future time purged our country of the abomination and reproach of slavery.

In his last public words, the highminded Channing characterized the emancipation of the slaves in the British West-India Islands as "one of the great events of modern times, and as marking an era in the annals of philanthropy." The whole public life of the statesman of whom our thoughts are now full was in accordance with that great act of justice, self-denial and humanity. This is the ground on which we think it deserves the respectful and grateful tribute of this religious commemoration.

The University of Cambridge elected Lord Henry Petty, when enjoying the prestige of high office, as one of its Representatives in Parliament. However gratifying the distinction, he did not care to retain it by the sacrifice of his principles. These he valued above office, with its opportunities of usefulness, and above every distinction and honour which his countrymen could bestow upon him. RELIGIOUS LIBERTY was one of those great first principles which he had adopted as the guide of his public life. The Catholic question involved this principle. That question was embarrassed to the Ministers of the Crown, in 1807, by the well-known and inveterate prejudices of the King. Lord Henry Petty too much respected himself to shrink from the avowal of his deliberate convictions on this question. His integrity cost him, as he anticipated it would, both his office and his seat as a Representative of his alma mater.

After the dismissal of the Liberal government of 1806-7, there followed a long period (one of the most dreary in modern English history) during which the profession of liberal principles was certain exclusion from power and from the smiles of the Court. The Marquis of Lansdowne (he was called to the Upper House on the death in 1809 of his half-brother) cheerfully paid the price which political honour cost, and, though with little prospect of immediate or early result, did what he could to maintain and to educate the public mind in England in the principles of religious liberty, the love of peace and humane legislation. Year after year he assisted as a Peer of Parliament the benevolent and virtuous Romilly in his persevering and not always immediately successful efforts to purge the statute-book of its more cruel laws, and to impress upon it something of the humane spirit of the religion of Christ.

In the year 1828, the question of the repeal of the Test and

Corporation Acts was forced upon the notice of Parliament by the united appeal of the Protestant Dissenters. They earnestly asked for the repeal of laws which desecrated the holiest rite of the Christian religion, and inflicted a brand of disqualification altogether undeserved on a large and not the least loyal portion of the King's subjects. In the debates that ensued, Lord Lansdowne took a prominent part, being then and for a long series of subsequent years the acknowledged leader in the Upper House of the Liberal party. He asked for the repeal of the laws which disqualified Dissenters from office, on the broad principles of the British constitution. He argued that the unvarying, fundamental and pervading principle of the British constitution was, that all who faithfully gave allegiance to the State should be admissible to every office of authority and trust. In reply to some who advocated the addition to the declaration proposed in lieu of the sacramental qualification for office, the words, "in the name of Jesus Christ," he objected to the proposal on the ground that the words partook of the nature of a creed, and took occasion to warn Parliament against the attempt to give a religious character to a civil enactment, and his warning was acted upon.

When, in 1844, legislative protection was sought by the Unitarians against harassing suits, and to secure them in quiet possession of the chapels which had come down to them from their Nonconformist fathers, Lord Lansdowne was one of the first in the Upper House to mark his approval of the Bill introduced by the government to effect this object, a measure which he regarded as one both of justice and religious peace (Note 8).

It would carry us through an inconvenient variety of topics were we to mention, however slightly, the various political, fiscal and social reforms which at various periods of his long and useful life received the sanction of his public approval and the aid of his advocacy. Whenever he could, he promoted, whether by his vote or voice, the cause of education, the privileges of the people, the rights of free discussion, the spirit and letter of our popular institutions. A more consistent statesman never lived. But he was not less gentle than firm. There was a calmness about his public addresses which shewed them to proceed from deliberate conviction and not from the passion of party. Whatever excitement prevailed in the debate, he was never betrayed into the utterance of an insulting or even a harsh word. As the statesman appeared in his political wisdom, so did the gentleman in the unvarying mildness and courtesy of his manners. As the inflexible uprightness of his character won the respect of his political associates of every party, so did the simplicity of his deportment and the kindness of his manners conciliate their esteem and affection. When, in addition to his other claims to regard, he added that of age and its attendant experience, he came to be regarded as one dwelling above the mists and clouds

of party life, and as an authority and an example to all who desired Parliamentary usefulness and influence. Nor was the influence of Lord Lansdowne limited to the walls of Parliament (Note 9). His Sovereign knew that in him she should always find a counsellor equally loyal, prudent and upright. When, therefore, on the occasion of a great State emergency, she summoned him to be her personal adviser, the nation recognized the wisdom of the proceeding, and not even the spirit of party, often so quick in its suspicions and so unsparing in its censures, suggested a doubt respecting the disinterestedness or the value of the counsel which he would give.

It would, in short, be difficult to name a public man in our own days more happy in his life or more honoured at his death. We mourn with a gentle sorrow the loss of such a man; but at the same time we feel that it better becomes us to thank the Great Arbiter of life for having protracted his season of usefulness long beyond the average term of human being. Whatever is good and useful in his life and example will not cease with his personal continuance amongst us. He will, we believe, be ranked, with admiration and gratitude of his countrymen, amongst the friends and benefactors of the human race who, gifted with fine talents and extraordinary opportunities, have left the world better and happier than they found it.

There are one or two moral lessons which the close of a life like this may teach. They shall be stated with brevity, and then your attention shall be released.

I. The first reflection which is suggested by the public career of the departed statesman is the gratitude we owe to the Giver of good for our extended liberties and unparalleled privileges and blessings. Remember what England was when the life just closed began. Then little more than a generation had passed since Englishmen had been divided by a disputed succession to the throne, and rebellion and an armed invasion had shaken this kingdom to its very centre. Then for more than five years our forefathers had been engaged in a war, equally costly, disastrous and discreditable, with the Transatlantic colonies,—a war which ended in the disgrace of the Sovereign and those who counselled the war, but the heavy burthen of which did not end with the war but still oppresses the nation.

Then the statute-book was disgraced by laws steeped in religious intolerance, setting in bitter hostility Christian and Jew, Protestant and Roman Catholic. An attempt made in the last century to naturalize the Jews resident in England raised such a ferment of bigotry throughout the land, that Parliament was compelled, to its signal discredit, to repeal a Naturalization Act in the session following that in which it had been passed. The agitation of a scheme for relieving the Roman Catholics of some of their disabilities had aroused a savage feeling of resentment

and panic in the minds of the London mob, who, headed by a crazy man of rank, committed for six successive days a series of outrages against life and property, and for a time set the government at defiance.*

Capital punishments were rife, so that the stealer of a horse or a sheep, or the utterer of a forged Bank-of-England note for twenty shillings, was visited with the extreme penalty now exclusively inflicted on the wilful murderer. The public execution of a batch of criminals (sometimes including women) followed every session and assize.† Then education was at a very low ebb; rude ignorance and gross habits of intemperance debased the multitude. Prisons everywhere were scenes of horrible corruption. They failed to inspire convicts with respect or fear of the law, but they were the nurseries and academies of fraud and crime. Every prisoner left them, when it was possible, worse men and more dangerous citizens than they were when they entered them.

Then private quarrels and personal affronts, increased in number by the prevailing habits of intemperance, were avenged by duels, in which the loss of life was the too frequent result.

Such were some of the worst features of English legislation, society and morals, eighty-two years ago. The changes that have since been realized are as remarkable as benignant.

Now the foundations of the throne are immovably established on the intelligence and loyalty of all classes of the people. Peace with all the world has, during the past week, been declared by a voice representing the monarch to be the happy lot of these kingdoms.

Now our statute-book is purged alike of its intolerant and its cruel laws. No man's liberty of conscience and worship is fettered or restrained. The voice of humanity has pleaded, and not in vain, in our national council. The same gentle voice has made, and always with success, its appeals to the heart of the nation in behalf of the poor, the degraded and the criminal.

Education, direct and indirect, is doing its wholesome and saving work. An intelligent and orderly people, happy in prosperity and patient in times of distress, is the blessed result. Private conflicts between man and man as appeals to honour are now unknown.

Freedom of trade is now as well established as of person and

* In the Lord George Gordon riots, in June, 1779, numerous Roman Catholic chapels and private residences were pulled down or fired (as many as seventeen incendiary fires were at one time blazing), the prisons were broken open and their inmates set free, the Bank of England was attempted, and nearly 500 persons were wounded or killed. The author of all these crimes was indicted for high treason, but the Government failed to obtain his conviction.

† As late as 1820, there were in London alone in that year forty-three executions; while in the ten years that preceded and included 1850, the total number of capital punishments in London was only fifteen.

of conscience. Self-reliance and industry pervade all classes of our people. Few class prejudices and hostilities now remain to divide and irritate. But all classes, united in a common loyalty to a constitutional and amiable Sovereign, respecting the rights of those above and beneath them, feel and acknowledge that the lines have fallen to them in pleasant places, that theirs is a goodly heritage, and a multitude of our people bless the Almighty Ruler of the nations for their unexampled blessings.

In the words of our text, the prophet bewails the loss of every stay and support of his nation. He saw in the death of the wise, the eloquent and the good, omens of approaching distress and ruin, and of the subjection of his country to a foreign and hated yoke. We, while we partially adopt his language and apply it to *the man of wisdom* and *the trusted counsellor*, whose breath has ceased to pour forth the music of eloquence or the counsel of wisdom, yet gratefully reflect that our public liberties and blessings are so immovably established, that neither the loss of the brave soldier or the patriotic statesman can endanger them. They are the priceless and assured inheritance of a free people. They were not cheaply won for us by forefathers, whose sufferings and virtues we chronicle with reverent love. English liberties depend not on the will of this man or that. They are as safe from the attacks of a foreign invader as of an oppressor at home. They are precious to others than Englishmen. Our country is the ark of the world's freedom, the asylum of the oppressed and the unhappy of every land. In the changes and revolutions of time, should the liberties of England be attacked from within or without, the whole people would rise as one man in their defence, strong in their sense of right, and resolute in upholding and perpetuating free institutions, under which truth has prevailed, religion has flourished, and multitudes have enjoyed prosperity and happiness. Should such a conflict arise, not Patriotism alone, but Religion also, would inspire our national defenders. They would go forth in the name of the God of truth and justice, assured that their cause was His, His to own, to bless and to crown with immortal glory.

In indulging these sentiments of a grateful patriotism, let us not for a moment forget all we owe, in securing this happy national state, to the toils, the sacrifices and the wisdom of statesmen like him whose honourable career is now ended.

II. The other lesson which I would draw from the public life of the departed, is to enforce the great advantage of early, carefully-considered and well-settled principles of thought and action.

With many, nay most, men, the experience of to-day corrects the mistakes, perhaps sternly rebukes the follies, of yesterday. Their course is not, therefore, one of constant progress. They are forced often to retrace their steps, and to start afresh from

the point where they missed their way. They did not begin with a sufficiently careful consideration of what they had to do and how their work could be best done. Therefore it is that they have to deplore time wasted, opportunities lost, strength vainly frittered away. Very costly do the prejudices and mistakes of our early life prove. Of errors and follies without number they have been the parents. Some men never recover from the effects of their early errors. They set out in life the wrong way, and the whole journey is a mistake and a final loss. The process of setting ourselves right to our own and others' satisfaction is sometimes slow and painful.

Precious, then, far more so than silver and gold, is wisdom when secured in early life,—the wisdom which rightly prescribes the end to be sought and the means by which it may be secured.

Nor is anything in human life more rich in dignity and grace than the consistency of simple truth and unswerving principle. Thrice happy that man's heart who in his maturity and age sees the noblest aspirations of his youth fulfilled! Such a man has no conscious mistakes and follies, and no painful self-reproaches, to darken the evening of his life. His sun sets, if not in majestic glory, yet in tranquil beauty.

"The loveliest is the evening hour."

Not to the statesman alone, not to him only who has the gifts of genius and fortune, do these thoughts apply. They may be pressed on every man's conscience, be he gifted with ten talents or only one. They make their appeal to every Christian man to be timely wise,—to begin life as he will wish it to be when its end is near,—to make his own, and to store up in the morning and midday of existence, those thoughts of wisdom and counsels of peace which will make the evening hours tranquil and bright. It is the end which crowns our work with glory or covers us with sorrow and shame. Look then to the end before it be too late. Amen.

APPENDIX.

(Note 1.) In Mr. Parke's edition of Walpole's "*Royal and Noble Authors*," he is described as "having filled a large space in society as a statesman, an orator, an accomplished gentleman, an excellent landlord, a liberal patron of the arts, and a most amiable man in private life. He is thought to have possessed more practical information than any other man of his time. There was scarcely a principal city on the continent of Europe or in the United States of America in which he had not one or more correspondents, from whom he collected every local event of importance, and often received intelligence which government had not the means of procuring. To a most accurate knowledge of the history and constitution of his own country he added very considerable knowledge of the state of other countries. He strenuously opposed the war with revolutionary France, and supported the union with Ireland, a country with whose character he appeared thoroughly acquainted, and therefore

recommended that she should be dealt with honourably. The Marquis (he was created Earl of Wycombe and Marquis of Lansdowne, November, 1784) was also a finished scholar as well as a profound politician, and when the subsequent directors of the State machine ceased to derive benefit from his superior talents, he retired within his valuable library at Shelburne House." (Vol. IV. p. 472.)

(Note 2.) In Cooper's *Life of Priestley* a very remarkable anecdote is given: "It is right to mention an anecdote highly honourable to Lord Shelburne, on the authority of Dr. Priestley. At the conclusion of the treaty of peace in 1783, negotiated by Lord Shelburne while he was in the ministry, a strong opposition was expected, particularly from his former coadjutors, who, soon after the death of Lord Rockingham, had seceded from Lord Shelburne's administration. It was suggested to this nobleman that it was customary for the minister for the time being to let it be understood among the members of the ministerial members, that they might expect the usual *douceur* for their votes on such an occasion. Some light might be thrown on the nature and quantum of this *douceur* by the list of ministerial rewards distributed at the close of each session, as stated publicly to the House of Commons by the late Sir George Savile. Lord Shelburne, without hesitation, refused compliance; and declared that if his peace could not obtain the unbought approbation of the House, it might take its chance. The consequence was, that although the address was carried in the Lords by 72 to 59, it was lost in the Commons by 224 to 208."

(Note 3.) Dr. Priestley describes the negotiations between himself and Lord Shelburne thus in a letter to Mr. Lindsey: "Lord Shelburne has made repeated proposals to me by Dr. Price, and last week in person, to be his librarian, and superintend the education of his sons, having a tutor under me; and also to collect information for him with respect to subjects of Parliamentary discussion, &c. &c. He will immediately make a very handsome settlement upon me for life, and provide me a house adjoining his own, both in the town and country. In the mean time he gives me what time I choose, both for accepting the proposal, and removing from my present situation. He has also no objection to my continuing to preach wherever I may have opportunity. He does not expect to engage much of my time, and hopes I may prosecute all my own pursuits with more advantage." The passages which relate to this period of Priestley's life are of some interest: "In Lord Shelburne's family was Lady Arabella Denny, who is well known by her extensive charities. She is (for she is still living*) a woman of good understanding and great piety. She had the care of his Lordship's two sons, until they came under the care of Mr. Jervis, who was their tutor during my continuance in the family. His Lordship's younger son, who died suddenly, had made astonishing attainments both in knowledge and piety, while very young, far beyond anything that I had an opportunity of observing in my life." "The greatest part of the time that I spent with Lord Shelburne I passed with much satisfaction, his Lordship always behaving to me with uniform politeness, and his guests with respect; but about two years before I left him I perceived evident marks of dissatisfaction, though I never understood the cause of it; and until that time he had

* "Lady Denny died in Ireland in 1785."

been even lavish on all occasions in expressing his satisfaction in my society to our common friends. When I left him, I asked him whether he had any fault to find with my conduct, and he said *none*. At length, however, he intimated to Dr. Price that he wished to give me an establishment in Ireland, where he had large property. This gave me an opportunity of acquainting him that if he chose to dissolve the connection, it should be on the terms expressed in the writings which we mutually signed when it was formed, in consequence of which I should be entitled to an annuity of an hundred and fifty pounds, and then I would provide for myself, and to this he readily acceded. He told Dr. Price that he wished our separation to be amicable, and I assured him that nothing should be wanting on my part to make it truly so. Accordingly, I expected that he would receive my visits when I should be occasionally in London, but he declined them. However, when I had been some years settled at Birmingham, he sent an especial messenger, and common friend, to engage me again in his service, having, as that friend assured me, a deep sense of the loss of Lord Ashburton (Mr. Dunning) by death, and of Colonel Barré, by his becoming almost blind, and his want of some able and faithful friend, such as he had experienced in me, with other expressions more flattering than those."

(Note 4.) Some very interesting sketches of life at Bowood appear in Sir John Bowring's *Life of Bentham*, and in the letters of the eccentric jurist. "Bentham's connection with Lord Shelburne (afterwards Marquis of Lansdowne) began in 1781, when his Lordship called on him at his chambers in Lincoln's Inn. The intimacy became very great, and Bentham spent much of his time at Bowood. Lady Shelburne died in 1789. During her last illness, Benjamin Vaughan and Bentham were the only persons of the male sex whose presence she could endure, and on her death he was the only male person who was constantly near Lord Shelburne, of that little party to which he looked for consolation." (P. 88.) In one of his letters, Bentham speaks of the infant Henry as having "the most thinking countenance" he ever saw in an infant only a year old. "The master of the house," says Bentham, "to judge from everything I have seen yet, is one of the pleasantest men to live with that ever God put breath into; his whole study seems to be to make everybody about him happy, servants not excepted; and in their countenances one may read the effects of his endeavours. In his presence they are as cheerful as they are respectful and attentive; and when they are alone you may see them merry, but at all times as quiet as so many mice. The mistress has more reserve and less conversation, but as much mildness as the master. The only instance of fire I have seen him exhibit has been when he has been declaiming about politics; yet though I frequently oppose him, and scarce ever join with him, he takes it all in the best part imaginable." (P. 92.) "The attachment of Bentham to Lord Shelburne was very strong. 'He raised me,' I have heard him say, 'from the bottomless pit of humiliation; he made me feel I was something.' Of Lady Shelburne, Bentham said, 'She had the best, highest aristocratical education possible. She was as gentle as a lamb.'" (P. 115.)

(Note 5.) Of Mr. Jervis, an account will be found in the *Christian Reformer*, 12mo Series, Vol. XIX. p. 568, and in Mr. Wicksteed's interesting Lectures, "The Memory of the Just," p. 93. Of Mr. Jervis and his surviving pupil at Bowood, we find mention made in one of

Bentham's letters, bearing date 1781. "Of Lord Fitzmaurice I know nothing, but from his bust and letters: the first bespeaks him a handsome youth, the latter an ingenious one. He is not sixteen, and already he writes better than his father. He is under the care of Mr. Jervis, a Dissenting minister, who has had charge of him since he was six years old. He has never been at any public school of education. He has now for a considerable time been travelling about the kingdom, that he may know something of his own country before he goes to others, and be out of the way of adulation." (P. 91.) Subsequently, Lord Fitzmaurice entered Christ Church, Oxford, and his name appears in the list of graduates, July 12, 1785. An interesting letter, probably communicated by Rev. Thomas Jervis, appears in the *Monthly Repository*, Vol. VI. pp. 17—19, in which the duties fulfilled by Mr. Jervis and Dr. Priestley are exactly described. It has been often argued that education at our public schools and universities is the best practical preparation for the duties and difficulties of public life. It gives a hardihood of intellect and self-reliance; it teaches knowledge of human character and the *savoir faire*, which is a great element of success in life. A newspaper writer has adduced Lord Fitzmaurice's failure in public life as discrediting the peculiar kind of education given him. But he was probably not aware that the second Lord Lansdowne had passed some years at one of our universities.

(Note 6.) No particular distinction is claimed by the friends of Lord Lansdowne for success in finance. It is indeed often said, that in this important department of the State the party with whom he through life acted has not been successful. It cannot be denied that to another statesman of another party the distinction belongs of carrying into effect the wise and large principles of Adam Smith, by which nation is bound to nation in the peaceful bonds of commerce, and the world is encircled by an adamant chain of mutual serviceableness. Yet in behalf of Lord Lansdowne it should be remembered, that more than forty years ago he advocated, and in no narrow breadth, the principles of free trade.

(Note 7.) "Some, and not a few, have blamed as superfluous the compensation given by England to the planter for the slaves. On one account, I rejoice at it. It is a testimony to the disinterested motives of the nation. A people groaning under a debt which would crush any other people, borrowed twenty million pounds sterling (a hundred million of dollars), and paid it as the price of the slaves' freedom. This act stands alone in the page of history, and emancipation having such an origin deserves to be singled out for public commemoration." (*Channing's Lenox Address.*) What are the twenty millions which emancipation cost England, compared with the hundreds of millions (to say nothing of uncounted lives, not to be estimated by dollars) which the horrible civil war in America, of which slavery was the proximate cause, has cost the great republic? Oh! could the United States have learnt from their prophet-teacher, Channing, "the safety of doing right," what misery and crimes would have been prevented! He saw in all its danger "the dark cloud scowling" over the land he loved. His prophetic ear heard the low muttering of the angry thunder. But his countrymen cared not to listen to his warnings. Channing foresaw the impossibility of exterminating slavery in the South by war. His counsel

to his Northern fellow-countrymen in 1842 was, "*Let us say to the South, 'We shall use no force to subvert your slavery;'*" but looking to the disgraceful Fugitive Slave Act, he added, "*Neither will we use it to uphold the evil.*"

(Note 8.) April 26, 1844, the Marquis presented various petitions in favour of the Bill, and called the attention of the Lords to some of them which had this peculiarity,—they came not from Unitarians, who were particularly interested in and to be benefited by the Bill, but from members of the Established Church, and from Dissenters holding orthodox opinions, who, differing most widely from their Unitarian neighbours in matters of opinion, were yet willing and anxious to protect them in the exercise of that important right which belonged to every Protestant, the right of private judgment, and in the possession of property which they had inherited from their fathers, and of which, he must add, he considered it very unjust that they should be deprived. On the same occasion, he presented a petition from Rev. William Turner, of Newcastle-upon-Tyne, then the oldest living minister, who stated in his petition that himself, his father and his grandfather (the latter of whom was born in the year after the Revolution of 1688), had exercised their ministry amongst the English Presbyterians; that he knew from conversations held with his father, and by family documents, that it had ever been the practice of the English Presbyterians to abjure subscription to creeds and articles of faith; and that he and they had always maintained the right of private judgment. (See the volume of Parliamentary Debates on the Dissenters' Chapels Bill, p. 5.) The writer cannot forbear adding his personal testimony to the warm interest which the Marquis took in securing legislative protection to Unitarian chapels. It was his privilege to go up to Lansdowne House, as one of a deputation from the Associated Committee, to confer with his Lordship, and he well remembers the mingled kindness and dignity with which the deputation was received, and his Lordship's evident satisfaction in discussing the merits of the Bill and the prospects of its success. The relations which existed some years ago between the leaders of the Liberal party in both Houses of Parliament and the more liberal of the Protestant Dissenters of England and Ireland, were of a close, confiding and personal character, of which little is experienced at the present time.

(Note 9.) Although in this discourse reference is exclusively made to Lord Lansdowne's public life, we may be permitted to mention the accomplishments which added to his dignity and personal influence in society. Those who knew him best say that he was well versed in literature, and that he was gifted with the purest taste in art. His patronage of scholars, artists and men of genius is generally known. He was one of the early friends of Macaulay, and enjoyed the privilege of opening for him a door to Parliament, where the distinguished place he soon won for himself would be more recognized by us but for the surpassing distinctions he won in literature. Lord Lansdowne was the associate and patron of Moore in the brilliant period of his life, and the kind and generous friend of that patriotic poet in his decline and decay. It is said, to the honour of the Lord of Bowood, that the patron was generally merged in the friend.

NOTES ON THE OLD TESTAMENT.

JUDGES xx. 1 :

"Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beer-sheba, with the land of Gilead, unto Jehovah in Mizpeh."

Judges xxi. 5 :

"And the children of Israel said, Who is there among all the tribes of Israel that came not up with the assembly unto Jehovah?"

IN the second of these two quotations, the Authorized Version has the word congregation, thus making no distinction between the whole of the people and that smaller body which met in assembly. In the first of our quotations, it is only in a figurative sense that the whole of the congregation, meaning the whole of the nation, could be said to meet at Mizpeh. The Jews very naturally complain of arithmetical criticism which makes no distinction between the congregation and the assembly of elders.

2 Samuel xx. 7 :

"And there went out after him Joab's men, and the axe-bearers, and the runners, and all the mighty men."

The axe-bearers were the king's guards; the runners attended upon him to carry his commands. In the Authorized Version these two words are left untranslated. In the Assyrian sculptures the king's messengers are represented as men each standing by the side of a horse ready harnessed for a journey. But in Judea horses were not so common.

Daniel vii. 13 :

"I saw in the night visions, and behold one like a son of man came with the clouds of heaven."

The writer simply means to tell us that he saw a being with a human form; but King James's translators, having in their mind the title used by Jesus in the New Testament, add the article, and write "the Son of Man."

1 Samuel ix. 4 :

"And he passed through the land of the Jaminites, but they found them not."

Here the Authorized Version has "the land of the Benjamites." And, in the same way, in verse 1, Aphiah is called a Benjamite, while the Hebrew says that he is the son of a man who was a Jaminite. Thus an exact translation would teach us that the tribe of Ben-jamin were sometimes called the Jaminites, and would lead us to consider which of the two was the earlier name. It seems by no means improbable that the names of Jacob's sons and grandsons were given to them from the twelve tribes, as being their imaginary forefathers, as the name of Ro-

mulus was borrowed from that of Rome, rather than that the tribes should be named after persons. But however this may be, it is desirable that the English translation should give us all the information that is contained in the Hebrew.

1 Samuel xv. 35:

“And Samuel came no more to see Saul until the day of his death; for Samuel was sorry about Saul, and Jehovah repented that he had made Saul king.”

Here the Authorized Version has, “Nevertheless Samuel mourned for Saul,” as if his grief was for Saul’s death; whereas the next chapter tells us that it was while Saul was alive that Samuel grieved for his misconduct; and on that account he for ever afterwards refused to visit him.

1 Samuel xx. 27:

“And it came to pass on the morrow, the second new-moon day, that David’s place was empty.”

As we are told that the day before this day was the new-moon day, the Authorized Version has taken the liberty to translate the above, “the second day of the month.” But strange as the literal rendering may appear, it meets with support from the Jewish calendar. It was, and I believe still is, the custom with the Jews, in their aim at using a lunation as a civil month, to give to some of their months two new-moon days, that is a first day and a second-first day, and these two days may very possibly be the days on which David was expected to dine with king Saul. The subject gains additional interest from the mention of this second-first sabbath in Luke vi. 1, the day on which the disciples were blamed by the Pharisees for plucking the ears of corn. The new-moon day, though a sabbath, was less holy than the seventh day of the week; and we may conjecture that the second new-moon day was counted among the least holy of the sabbaths. Hence the evangelist takes care to tell us that it was on that day that the trifling act of the disciples was blamed by the Pharisees.

1 Samuel xxi. 6:

“For there was no bread there but the presence-bread, which had been taken from the presence of Jehovah.”

In this way this and other passages, while telling us the name of the consecrated bread, tell us also why it was so called. It was laid upon the table within the temple, as if in the *presence* of the Almighty, before it was taken by the priests to be eaten, and thence named in Hebrew the presence-bread. In the Greek of the New Testament it is called “the bread of the offering,” and in the Authorized Version, “the shew-bread.”

S. S.

MR. MACNAUGHT'S PEACE-OFFERING.*

It is not a year and half since Mr. Macnaught resigned his incumbency in a manner that, while transparently honourable, was nevertheless mysterious. The reasons given, though sufficient to compel any true man to give up his position in the Established Church, did not seem sufficient to necessitate his relinquishment of the Christian ministry. A large congregation, who thought much as he did, so far as he had told them his thoughts on theology, who believed in unsophisticated morality and rejected the notion of innate depravity, who were at least indifferent about the orthodox Trinity and accustomed to canvas freely many of the strange things contained in the Book of Common Prayer, besought him earnestly and importunately not to leave them thus half-taught, and offered to go with him out of State bondage into the liberty of a free Church, if he would lead them still. They thought, if it was wrong for him to stand at the desk of the State Church, it could not be right for them to kneel on the floor; and they were surprised, perplexed, and even shocked, at his repeated advice to them to adhere to the Established Church, and his assurance that he meant to remain in it as a lay worshiper. Evidently there was something left untold.

There were not wanting some among us, to whom the phenomena of creed believing and doubting were more or less familiar, who rightly guessed the mystery hidden under his vague reference to "*other points*" which caused him to leave his sacred ministry." He now explains himself in the *Epistle* prefixed to his essay on Christianity and its Evidences:

"The vague expression 'other points' covered the real cause of my resignation. That vague expression I purposely adopted, for had I declared that I left you because the incarnation, the atonement, the resurrection, and all the miracles had become matters of scepticism, if not of positive disbelief, to me, I should have needlessly shocked many who cared for me, my example might have drawn some who loved me into the unenviable abyss of doubt, I should certainly have involved myself in a storm of bootless controversy, and, in a word, I saw no good that could result from a more explicit statement."

We cannot find fault with the considerate feeling towards others which dictated this reserve. The circumstances were most painful and trying. For a public teacher of religion to find, after nine years' successful exercise of his calling, that the very basis of his Christian convictions (or sentiments) is become unsettled, and that he has now to go through a second time (or it may be for the first time) the A B C of theological science,

* Christianity and its Evidences: an Essay; with an Epistle of Dedication to his former Congregation. By John Macnaught, M.A., Oxon., formerly Incumbent of St. Chrysostom's Church, Everton, Liverpool. Longman. 1863.

is the greatest imaginable calamity. Doubts, difficulties, modifications or changes of belief, must indeed, to a greater or less extent, be the experience of every active and free mind that is devoted to the large inquiries properly belonging to the Christian ministry. But a Church which recognized the true scope of Christian theology would neither foreclose inquiry by minute Creeds and Articles, as the Church of England does, nor would neglect the initiation of her young divines into those studies which illustrate the Scriptures and their evidences from the scholar's point of view. It is through her neglect of scriptural learning and her intolerant demand for opinionative uniformity among her clergy, that the Church occasions many besides Mr. Macnaught to suffer his doubts and tempts many to stifle them. He did a true man's duty in retiring from the work of a teacher and pursuing that of a learner. Paul himself spent two years in Arabia, not to settle doubts, but to re-construct beliefs upon an ascertained and firm basis.

After a shorter time than we might have supposed necessary for the re-adjustment of a mind so completely afloat as Mr. Macnaught confesses his to have been, he comes back to tell his "dear old friends" and the public the matured results of his inquiries.

We open his volume with no common interest. He will give us, surely, a genuine and intensely interesting mental history. He will describe to us the difficulties and doubts which oppressed him when he resigned his pulpit; he will shew us how a true man thinks such things through to a definite result of affirmation or else of denial; he will give us, surely, with the freshness, genuineness and earnestness of personal conviction, the answer to the difficulty which satisfied his long dubious mind, and the argument for the truth which won his long-suspended belief. "Christianity and its Evidences" treated by such a man, from his personal point of view, will, doubtless, be a mental autobiography worthy to be studied by earnest doubters and earnest believers alike.

No such thing. The poverty of this little volume is pitiable, whether regarded in itself or as the author's explanation of his recovered Christian belief. There is in it no record whatever of the process through which his own mind has passed from its seemingly intire scepticism into its recovered Christian belief. He seems to slide too easily into the old conventionalisms which as minister of St. Chrysostom's he long repudiated, even to the extent of reproaching himself for those honest doubts which led to the finest act of his life. The masculine vigour of his former thoughts is wanting here. Instead of shewing us how intellectually honest his doubts were, and how they yielded to other intellectual forces, he seems to say that he thinks his former scepticism was wicked, and raises up a cruel bugbear in the

person of M. E. Renan to stop the tendency to religious inquiry among his friends, and to confirm the miserable orthodox dogma that faith is the first of virtues, and that it is sinful to doubt. The next paragraph to that above quoted is as follows:

“Most of those who knew me intimately, are well aware how long and miserably I wrestled with the spirit of scepticism before allowing myself to be severed from my ministry among you.

“I now bless God that, in His mercy and goodness, He gave me courage to take the painful course I did, for in so doing He has taught me the cure of my scepticism; and I can now tell you not only of its depth and extent and misery, but also of the manner in which God has, in His good providence, enabled me to escape from a condition which, with melancholy truthfulness, is thus described in a recently published work of one of its most accomplished victims. ‘Shall we ever,’ asks M. E. Renan, ‘obtain a more certain view of man’s destiny and of his relations with the infinite? Shall we ever know more clearly the law of the origin of beings, the nature of conscience, what is life and what is personality? Will men—still abstaining from credulity and persisting steadily in the pursuit of positive philosophy—ever regain their joy, their ardour, their hope, their far-reaching thoughts (*‘les longues pensées’*)? Will there ever come a day when life will be worth the pain of living, and when the man, who believes in duty, will find his recompence in the discharge of duty? Will this science, to which we consecrate our life, ever repay us for the sacrifice? I know not. That which alone is certain is, that, in seeking truth by the approved method of science, we shall have done our duty. If truth be sad, we shall at least have the consolation of having discovered it according to the proper rules, and we shall be able to say that we had deserved to find it more consoling.’ Alas for philosophic disbelief! What a picture is here given us of the wretchedness to be found, even by a brave and noble spirit, in ‘positive philosophy’ and sceptical religiousness! Doubt in the meanwhile, sadness in prospect, and, at last, the possibility of being able to console ourselves by casting the blame of all on Him who made us and truth to be such melancholy companions. What, then, is the anticipation of this philosophy but to curse God and die? Yet the words, quoted above, are, it is to be feared, a faithful delineation of the too probable career of one who, in the midst of the world’s present thoughts and feelings, loses faith in the simple Christianity of the New Testament. Some of the bitterness of this cup I have tasted, my dear friends. This it was which separated us. Had I not reason for leaving my farewell letter to you in its incompleteness? Was it not best that I should only refer vaguely to ‘*other points*’ which caused me to leave my sacred ministry? Would it have been wise or kind, on my part, to have named to you my doubts and disbeliefs at a time when I saw no way to escape from them and the misery they caused me? I was lost and bewildered. Therefore it was necessary for me to abstain from pretending to guide men. Some of you know how persistently I struggled to get free from all the fascinations with which a loving congregation tried to retain me as a non-conformist, if it might be no longer as a conformist, minister. I could not then—much as, in some respects, I naturally wished it—have continued to preach to you, for I knew not

whither to lead you without hazard of the same blank and unsatisfying disbelief into which I had fallen myself.

"But if now, by the goodness of God, I see my way on to firmer ground, I owe it to you whom I left; I owe it to myself whose fealty to truth and honesty has ever been unbroken; I owe it to the Church which I have offended; and still more, I owe it to God who guides all that seek Him in order that they may guide others in like manner—I say, it is due from me, in every way, that I should now confess where my former opinions were at fault, what I find to be the truth which gives me peace, and what are the grounds—in my poor judgment, the reasonable grounds—on which that truth is based."—Pp. viii—xii.

How a true man can *deeply regret* those conscientious steps which were painfully right in themselves at the time, and have resulted in sincere convictions that are as happy to himself as the previous doubts were painful, we may be permitted to wonder. Of the process through which he has passed, we are told nothing more illustrative than these few stages: he thought of commercial life, then of the bar; but to decline both. The morality of the gospel (we are not surprised to learn) commanded his belief and admiration at the time when its religion and miracles did not. While in this state of mind, "circumstances led him to consider carefully the desirableness of becoming a minister in connection with one of the existing bodies of Nonconformists;" but though they would have left him free, he would have thought it a breach of faith to utter in their pulpits anything not in harmony with their understood views. He continued a worshiper in the Church of England; and at this stage his old friends in Liverpool proposed to build him a "Free Church of England," and to use the Prayer Book as reformed by himself. He declined this, still retaining his "disbelief of miracles, and consequently of all the characteristic dogmas of Christianity." But the persuasion of friends who wished him to be again a Christian preacher, joined to his own yearnings for the Christian ministry, now led him to reconsider the evidences of Christianity; and the chief books he read were, Chalmers's Evidences, "the Christ of History," by Mr. John Young, and Mr. Westcott's book on the Canon of the New Testament. He "became again influenced by the convincing power of Christ's gospel," and his scepticism being removed, his old predilection for the Reformed Church of England returned in all its power. This is literally all that is told us of his mind's solemn history. The book itself is in three chapters: (1) Of the Morality of the Gospel as an Evidence for Christianity; (2) Of some other Evidences in support of Christianity as a Religion demanding our Faith; and, (3) Of some Doctrines which are characteristic of Christianity as a Revealed Religion. We cannot say that either the ethical evidences treated of in the first chapter, or the historical in the second, are placed in any new or more vivid light than is reflected

from them in the pages of older evidence writers. And when we endeavour to make out from the chapter on Christian doctrines what is the author's present theological position, we find all as vague as can be, the common phrases and illustrations of the orthodox being freely used, but without anything very distinctive as to the writer's own grade of opinion. The revealed scheme of salvation is illustrated by the worn-out platitude of supposing "a holy and loving king angered by his rebellious subjects," and that his noble and obedient son should, "without personally rebelling, identify himself, in all other respects, with the rebel subjects, so as to be accepted as the representative of them and their rebellion." An illustration that scarcely elucidates the subject! Mr. Macnaught holds that the evil within us "results from the sin of our first progenitor;" but he may not have recalled his once indignant protest against the Church of England's "no health in us." He lapses quite into the Low-church way of speaking of faith, and thereby begging the whole question both of evidences and of doctrines. "If we begin with a little faith, though it be at first only like the tiny grain of mustard-seed," &c. And he seems profuse in his ascription of verbal inspiration to the Scriptures, in inverse proportion to the niggard measure in which, in his startling and rash book on that subject, he once permitted those Scriptures to share it in common with Shakespeare's poems, Sampson's strength, the owl's instinct, and everything else that is good, orderly or strong.*

We cannot be surprised that Mr. Macnaught's too facile return to the creed of the Church and desire to resume its ministrations should have brought upon him a share of the contemptuous irony of the *Saturday Reviewers*; whose rebukes of the unfortunate victims of English Churchism would, however, be more worthy of the occasion if these very ready writers would also suggest and promote the alterations which are palpably necessary to secure the Church from contempt and decay. Macnaught, Colenso and others, instead of being the objects of their sardonic wit, as mere *clerical cripples*, might more wisely be taken as indicators of the need of speedy Church reform. But the *Saturday Reviewers* seldom speak as men in earnest, especially on religious subjects. Had Mr. Macnaught taken more ample time to know his own whereabouts, he might have been as great in his return as he was in his secession, and they could not have spoken of him thus:

"If some definite, however modest, provision could be made for what we have ventured to call clerical cripples, she (the Church) would be giving them time for quiet reflection and reading, in which latter they are probably very deficient, instead of hurrying them into premature splutter and scribbling. Mr. Macnaught, for instance, has just found

* Doctrine of Inspiration, p. 126. C. R. 1857.

his way back again to his creed and his work; but undoubtedly much scandal would have been avoided, had he been enabled at his ease to meditate for a year or two in peace and quietness. The Church in return for such consideration for her more wayward children, might fairly impose upon them a certain dogma of silence, oral and written, as its natural condition, a little self-inspection, some intercourse with a few men of steadier head and larger experience, perhaps a conference with a bishop or two, perhaps a course of Greek or Hebrew grammar, something in short of the rational reserve suggested by sensible old Horace:

Si quid tamen olim
Scripseris, in Metii descendat iudicis aures,
Et patris, et nostras, nonumque prematur in annum."

HOW THE DECISION ON THE WILLIAMS AND WILSON CASES APPEARS TO A FRENCH PROTESTANT.

IN England (says *Le Lien*, Jan. 17) judgment has just been pronounced in the case of Messrs. Williams and Wilson, the authors of two articles in the famous volume of *Essays and Reviews*. Dr. Lushington, Judge of the Court of Arches, has condemned these two clergymen to a year's suspension; that is to say, for one year they will be incapable of fulfilling any of the duties or touching the revenues of their respective offices; and besides this, the costs, which must be considerable, are to be paid by them, and they are warned to abstain in future from all similar offences to that which has caused their condemnation. Their offence, as is well known, consists in having put forth, on the question of Inspiration and on some other points of dogmatic theology, ideas which are considered by the Judge to be contrary to the confession of faith contained in the Thirty-nine Articles. It seems that a severer sentence had been expected in England; and we confess that we find it impossible to enter into the train of thought that has led to such a decree. If the doctrines taught by a clergyman are in decided and flagrant opposition to the official dogmas of a Church which is guided by a confession of faith, we should suppose the heretical pastor must be deprived. Such deprivation is a sad consequence of the false system of confessions of faith; but at least it is logical and sound. It is obvious to say that, as the Church has an official faith, it is her right and duty to hinder her own ministers from disputing or modifying it. But to condemn a minister of the gospel who has conscientiously arrived at convictions differing from the official faith, and who has publicly avowed his opinions, to cease from his official functions, that is from his duties as a pastor, for one year, to fine him a year's revenue, and to give him a paternal admonition that he must not begin the same course again,—as if the whole affair was a question of police regulations,—seems to us not merely somewhat ridiculous, but absurd and detestable.

STEPHEN COQUEREL.

CRITICAL NOTICES.

Discourses of Daily Duty and Daily Care. By John Page Hopps.
Pp. 87. Second Edition. E. T. Whitfield.

THIS is a beautiful little volume—beautiful in its outward form and in its inward spirit. The subjects treated are entitled, “Beneficent Necessity,” “Serving God in Trivial Things,” “The Immortal Life,” “Reconciliation to God,” and “The Perfect Rest.” There is little that is controversial in the discourses; but the theology is sound and healthy, and a spirit of trusting, docile piety runs through them all. The style is ornate and poetical; sometimes the images are profuse; and the author does not fear as much as he ought that literary misdemeanour, a mixed metaphor. But these are slight detractions from the merits of a volume so full of the spirit of love—love to God and man. In the sermon on Reconciliation to God, the author meets the objection of those who, under the influence of intricate plans and schemes of salvation, think that his simple doctrine of reconciliation by penitence, duty and love, is a small thing, by opening out the doctrine in all its spiritual bearings, and then concludes in these words:

“O, tell us, ye who know what pains and perils come to men amid the struggles of our daily life,—ye who have felt the loneliness and the despair that come of standing far off from God,—tell us whether this is a trivial thing, unworthy to form the mission of a Son of God,—the reconciliation of our anxious hearts to Him, whom to know is ‘everlasting life.’

“Some may find help and a resting place in painful and elaborate creeds—in intricate and formidable ‘schemes.’ I cannot but think, however, that, for men and women whose constant cares and duties leave but little time and strength for curious enquiry, it is enough to draw near unto God with repentant and submissive hearts, believing that if for the love of man He sent His Son to save us, He will not at last leave His confiding child to perish, because he turned aside from the controversies of men and addressed himself amid his many cares and duties to find a refuge in the love and peace of God.”—P. 73.

In the first sermon we have a very interesting exposition of the two forces employed in God’s providence, Authority and Love. The subject is scarcely indicated in the title of “Beneficent Necessity.” We must also demur to the use made of the words of Zechariah, “I took unto me two staves” (the original means crooks): “the one I called BEAUTY, and the other I called BANDS; and so I fed the flock.” Mr. Hopps sees in these words “no poetry, no fancy,” but “a grave and eternal reality.” Beauty and Bands he reads as synonyms of Harmony and Necessity, a beneficent will, an invincible law. We can find no such meaning in the original. Dr. Blayney, it is true, explains Beauty as denoting how beautiful and pleasant the land would have been if the Jews had kept their covenant with God; but for an interpretation of the other word he refers, and we think very properly, to the 11th verse. So interpreted, Bands does not mean the iron sceptre of law, but the union which ought to have subsisted between Judah and Israel. But we must add, that though a better text might have been chosen, we do not in other respects desire a better sermon.

Six Lectures on the Church. By the Rev. Henry Knott, Minister of the Unitarian Chapel, Plymouth. Pp. 72. Whitfield.

THE subject of the Church is one on which more is heard from the pulpit now than was spoken to the early Christians, or is to be found in the New Testament. On some men the word "Church" seems to act as a charm, suspending their intellectual faculties, and making them ready to sacrifice all their intellectual convictions, lest they should be seduced from the Church by the influences of a sect. They look at the subject, not in relation to him who is the great Head of the Church, but rather in relation to those who now form portions of it. They take their faith and spirit, not from the Master, but from the mass of the disciples. Their imagination is overborne by the material elements of a Christian church, and they do not see that Christ forms his church not alone from such men as have agreed to certain bonds of ecclesiastical union, but from all who are one with him in spirit, who look to him as the author of their faith and their guide to salvation. Much of the sentimentalism current about *sectarianism* is (though they who adopt it may not perceive it) but the old High-church bugbear of *schism* in another set of cast-off garments. We are glad to have Mr. Knott's views on this subject, which are rational and scriptural, moderate but clear and decided. In his first lecture he discourses on the Church of the Past. He is not one of those who think that the history of the church of the wilderness, and of that later church at Jerusalem, is an old song, a legend once important because supposed to be true, but now put aside as mythical and delusive. He finds in Judaism and in Christianity principles of truth eternal in their nature, as suitable to us to-day as they were centuries and thousands of years ago. The Church of the Present, which is the subject of the second lecture, gives a slight but able sketch of existing ecclesiastical combinations, and a statement of the position and duties of Unitarians in relation to them. In his third lecture, Mr. Knott enters on the subject of the Church of the Future, ground which some men cannot tread without losing their feet. Because time has wrought changes in men's faith, some distrust truth itself, and fear to speak with open mouth their convictions, lest they utter that which centuries hence men may not believe; but a wiser philosophy sees that the interests of the Church of the Future are best served by freedom of inquiry, a candid spirit and unreserved honesty of utterance. They who are perpetually thinking of what is due to the future, will probably miss their present duty. If we do ours, "the Church of the Future will," as our author most truly says, "do her own work with her own hands." In his fourth lecture, Mr. Knott vindicates the reality and the truth of the great Lord of the Church. This discourse is full of matter and is very skilfully treated. In the two last lectures, our author describes the genuine apostles and the true members of the Church. We cordially recommend this series of discourses to our Unitarian friends. They will find them full of large and liberal views, but scriptural and practical. Of the catholic spirit in which they are conceived, let the closing passage be a specimen and a proof.

"Some of us may be conservative in our tendencies, and others may be somewhat impatient at the tardiness with which change and improvement may be admitted. Under such circumstances, mutual esteem, respect and confidence in each other's aims and purposes must be cherished. Through

all our diversities of opinion and conviction, we are one body in Christ, and members one of another. If any one among us should ever be tempted to lord it over God's heritage, to assume more power or to exact more deference than others may be disposed to concede, then how doubly precious come the Saviour's words—'One is your Master, even Christ, and all ye are brethren.' The day is gone by for Church disputes and Church censures—the Church's thunders are dumb, her lightnings are dead, but her motherly heart of love is still alive and warm, and there may all her children nestle with faith and trust."—P. 92.

The Priesthood and the People. By Frederick J. Foxton, A.B. 8vo. Pp. 58. Trübner.

THOSE who remember Mr. Foxton's former book, entitled "Popular Christianity," will know that he uses a very sharp pen and that gall is his ink. He is often, in our view, right in his thought, but seldom in his spirit, which is that of the satirist rather than the seeker of truth. The essay was, in part, written some years ago. Its present publication is occasioned by the prevalent doctrinal anarchy and the civil war now raging in the Church of England. Mr. Foxton believes that the Anglican priesthood is on the decline; but he puts no faith in the Evangelical party: they are mere rose-water reformers, illogical and short-sighted, or else dishonest and equivocating. On Dissenting priests he pours vials of contempt. The modern orthodox Dissenter (towards Unitarians Mr. Foxton is always civil) is a vulgar copy of a Low-church enthusiast; he retains the bad elements of Puritanism, intolerance and fanaticism, but lacks its nobler spiritual elements. The Wesleyan Methodists are in his eyes a sickly and emasculated body. He has little hope that the Broad or Liberal clergy will stamp their image on the age, or effect any vital change in the constitution of the Church.

"By the aid of unimpeachable logic they arrive, in general, at the most 'lame and impotent conclusions.' Dr. Whately frankly confesses that the central idea of Christianity is that of a 'religion without priests,' but still continues to administer the rite of Episcopal ordination in its papistical form. Dr. Hampden exploded his learned battery against the patristic theology from his Professorial Chair at Oxford, but has been ever since charitably employed in his peaceful seclusion at Hereford, in endeavouring to heal the wounds that he inflicted. After teaching us that the 'doctrines of the Church are merely matters of opinion,' he allows no variety of opinion on the doctrines of the Church."—P. 34.

The religious literature of the age our author pronounces as contemptible as it is unscrupulous. We give, as a specimen of this clever but bitter pamphlet, Mr. Foxton's sketch of the clergy of the Church in which he was educated:

"Of the country clergy a considerable number unite in their persons the several characters of the Squire, the Magistrate, and the Priest, and, perhaps, are often better known on the Bench than in the pulpit—as preservers of game, than as Shepherds of souls. The old incumbents of smaller livings in secluded places (who in simpler times were the Doctor 'Primroses' of the Church) are perhaps the most agreeable specimens of the rural clergy. Their lives are, in general, simple and harmless, and if not distinguished by much spiritual insight, are often spent in active benevolence and conventional decorum. They are not, however, much in contact with the active life of their age, and their time is mainly spent in visiting their sick neighbours, and tagging together scraps of old sermons.

"The country curate is commonly, at the outset of his career, a raw and inexperienced youth, transplanted from the corrupt atmosphere of our universities (having taken his degrees in arts and in the vices), fresh from the billiard-tables and stables of those rich and luxurious establishments, without any previous education that can with any propriety be called religious, unless we are to consider such the attendance on a few 'Divinity Lectures,' being 'crammed' with Greek Testament, 'Tomlyn's Theology,' and 'Paley's Evidences,' and attending the Matins and Vespers of his College Chapel—an indecent mockery of public worship. Spiritual experiences he has none; and, of course, a man can only give to others out of the abundance of his own heart. By force of character, no doubt, many of the younger clergy rise far above the standard I am laying down; but this is by no means an unfavourable average of his class. If there be some grave and earnest, there are more utterly frivolous, worldly or indifferent. If we meet with the morbid and hectic Evangelical, who carries gloom and despondency into every household, there is also the rude and uncultured High-Churchman, who canters his cob (his cover hack, if he be a sportsman) to the cottage-gate, throws his reins over the paling, and in a few bustling moments despatches the dying to their account with an 'absolution' from the Prayer-book, and washes away the sins of the newborn in a cracked slopbasin! There is no doubt that within the last few years these 'matters of routine' are managed with more decency than formerly—that the slopbasin is often exchanged for the pocket-communion cup, the gift of the maiden aunt or doting mother; but the ceremony itself, in all its falsehood and all its Papistry, remains the same."—Pp. 18, 19.

We do not doubt that some of Mr. Foxton's most satirical sketches are essentially portraits; but we should feel inexpressibly wretched were we compelled to believe that religious profession is the mere folly or knavery which our author depicts. Let the men who degrade religion by their stupidity and bigotry, and those who disgrace it by their craft and hypocrisy, be exposed; but let us never confound with them the mass of earnest and good men who are seeking Divine guidance, and who honestly live up to their light, and illustrate in their lives many of the true evangelical graces. Such men there are in every religious community, both amongst its people and its priesthood.

Correspondence on the present Relations between Great Britain and the United States of America. 8vo. Pp. 153. Boston. 1862.

THIS handsomely printed pamphlet contains a series of letters which have passed during the last year between Mr. Edwin W. Field, of London, and the Hon. Charles G. Loring, of Boston, on the war raging between the Northern and Southern States of America and the terrible subject of Slavery. It will, we think, be matter of surprise to English readers that Mr. Field's correspondent and his countrymen should deem the publication desirable, as throwing the light of truth or reflecting moral credit on Northern politics. Mr. Loring's English antipathies are full of petulance, and are brought into his letters again and again. We cordially thank Mr. Field for disavowing on behalf of the section of the English public which he represents, the intelligent middle class, all anti-American prejudices. It is most important now that the sentiment should be repeated. Let our friends in the Northern States be assured that, however we may deplore the war in which they are engaged, and which we regard as a *hopeless* effort to restore a broken union, we have no sympathy with the Southern States and the wicked basis of their government, the eternity of Slavery. Let no civilities of a not very

wise Lord Mayor to the author of the Fugitive Slave Law, be interpreted as a deliberate expression of the nation's partialities for the South. On the subject of Negro Slavery, the public mind of England is made up and cannot be altered.

One or two extracts from Mr. Field's portion of the pamphlet will shew how well he has acquitted himself in his painful task of correcting Northern prejudices in regard to England and its neutrality in this civil war.

"We did, one and all of us, think that their leaders, your late governors, were about the greatest swindlers and villains unhung upon the earth:—that it was not a question of the extent of 'Union sentiment South,' but 'Do not the mass there believe in the right divine of niggerdom?' (or nigger doom, I should call it:) if so, there *can be* no UNION sentiment, in the true sense of the word: for you might as well try to mix oil and water as to try to go on with them, you recognizing their Devil's principle in your new partnership;—and that our puzzle, ay, and our disgust too, was, that you were not *anxious* to let them have Pandemonium to themselves. How under the sun you Northern freemen should not jump at the chance of getting rid of them, and of the responsibility of the slave question, we can't divine. Swindled and robbed as you have been, and insulted afterwards, that you should fight them, thrash them, kick them, flay them alive,—any thing prompted by a just indignation,—seemed and seems to us natural enough (more natural than truly wise and philosophical, of course; but pass that by; it is in human nature); but to fight and thrash, not to punish robbers, and make convicts of them, but deliberately as a means to make them your partners and co-equals again, is to us utterly incomprehensible."

"I will tell you a story, just come over from some esteemed and most truthful lady friends at Cambridge, near your city,—worth, to me, any number of volumes; all-sufficient, indeed, to force me to the conclusions I have come to. I dare say, it is only one case of a thousand; but one is enough for me.

"There was a young and charming lady, at Boston, known to our friends, sent to Boston for education by her father, a New-Orleans merchant, devotedly attached to her. She received, just before your war, a letter, telling her to make all speed to New Orleans, if she would see her father alive, as he was fast sinking. She made all haste. When she got there, she found the letter had been written *after he was dead, and by the heirs!* Her mother had black blood in her veins; and the poor child was a slave, and the heirs had thus trepanned her home. They seized and sold her forthwith. Sold her to what fate! Devils upon earth I call them! Why, at least, have they not set up, long since, that law of the old Greeks, that one particle of free blood makes free?"

"I believe there is an insane desire on the part of many of you Northerners to have a war with England. The appetite 'comes,' says the proverb, 'in eating.' The taste of blood makes the thirst for blood. But I pray God that we English may, in all such miseries as war, be kept from any hand-and-glove alliance with those whose laws and manners allow infamies such as that I have related, and who claim such as their peculiar and cherished privilege,—as 'the corner-stone of their edifice;' and, hoping devoutly for the future good of the North, I pray also that you Northerners may never be tempted into any hand-and-glove alliance or union with them either; least of all into that most intimate of unions for which you are fighting, I think so unhappily. I deplore, from my heart, that wise men among you can desire to have such union, be it even at the expense you seem all so willing to incur, of recognizing this corner-stone of the edifice, dug, as I believe it, from hell. I do declare, that I would infinitely sooner ally *myself* with a set of pirates, a Black Band of robbers or Arabs, than with those whose very civilization is to be vauntingly based on such principles."

OBITUARY.

Jan. 8, at Haulgh Hall, Bolton, aged 65 years, Mrs. HANNAH SMITH, relict of Mr. Peter Smith.

January 20, at the Wylde, Bury, Miss GRUNDY, aged 81. She was the second daughter of John Grundy, Esq., of Seedfield, the representative of a family which has been for several generations connected with Presbyterianism in Bury, the chapel-warden having always been a Grundy since the chapel was built in 1719. Miss Grundy received part of her education from Rev. John Hughes, the minister at Bury, who kept a large boarding-school at Walshaw Lane, and numbered among his pupils the daughters of the principal families in the district. When she grew to womanhood, she soon began to take a warm interest in the well-being of her poorer neighbours, and was at the same time a valued associate among persons of her own rank in life. Her unselfish and active affection was manifested and developed in nursing her two sisters, whose deaths were a cause of deep sorrow to her. The families of her brothers supplied objects on whom her kindness was freely lavished, and "Aunt Eliza" became a familiar household word to two successive generations of nephews and nieces, of whom there were more than fifty before she died. In 1848, Miss Grundy came to reside in the Wylde with her brother, Mr. Edmund Grundy, who had lately lost his wife, and until his death, in 1855, she did all for his comfort and happiness that sisterly affection could suggest. Her decline was very gradual. She retained to the last her mental powers and the warm affection and spirit of kindness which had always characterized her. In perfect trust in God, she resigned herself to Him without a fear or a murmur, and her end was peace.

Those who knew Miss Grundy feel a melancholy satisfaction in recalling to mind her character, and it is at the same time a duty to place on record how beautiful an example it presented of Christian excellence. Hers was emphatically a good life, full of unselfish performance of duty, under the influence of high principle, active benevolence and sincere piety, and sullied by as few imperfections as the weakness of human nature will permit. Friends of her own rank found her genial and sympathetic, and valued alike her good sense and sound judgment, and her cheerful spirit always delighting in giving pleasure to others. The poor received from her

not only gifts when they stood in need, but also—what the poor care more for—personal attention and sympathy. She would visit them in their cottages, knew the members of their families, had an interest in them individually, and without ever losing their respect by undue familiarity, was at the same time quite free from that patronizing manner which the poor so much dislike. She was equally at home in a cottage or in a mansion, and treated all around, rich and poor alike, with a dignity which forbade intrusion and a genuine kindness which won every one's affection. No words can do justice to the manner in which she shewed in her actions her desire to make everybody happy. She could, even in her extreme age, sympathize with the young and provide for their amusement; and she never heard of suffering without wanting to do something to relieve it.

Miss Grundy's relation to the Sunday-school and the chapel was a peculiar one. In the former institution she laboured more than fifty years, being ever the active and efficient fellow-labourer with the late Edmund Grundy. Till within a few months of her death, she frequently visited the school, and had a kind word or look for every teacher and every scholar. Her influence for good through the school can hardly be estimated. Very many families owe much of the excellence of the mothers who have brought them up to the fact that they were *her* scholars. Women now gray with age, can tell their grandchildren of advice they received from Miss Grundy when they were girls which they have never forgotten. Her advice always made a deep and lasting impression, for it came from her heart. She was a regular attendant on public worship. Her opinions were Unitarian, and she never concealed them or slighted their importance; but she had no pleasure in controversy; her great value for religion was in its teaching love to God and man, and her delight was in faith and prayer. To all her fellow-worshippers she was friendly and cordial, and took a special interest in those who had been a long time connected with the chapel. They feel that her departure has left a void in their midst which cannot easily be filled up. But this feeling is not confined to her fellow-believers; she was respected and esteemed by persons of every rank, sect and party. This was shewn by the crowded congregation at the funeral sermon, when old and young, Churchmen and Dissenters,

friends and servants, rich and poor, united to lament her loss.

Those who knew her will not think too much has been said of her; they will rather feel that nothing can be said to express all that their hearts dictate. Those who knew her not can hardly understand, whatever may be said, how beautiful, how truly Christian, how dear to our memory, was her character. "She came to the grave like a full shock of ripe corn in its season;" "she rests from her labours, and her works do follow her."

Jan. 22, after a long illness, aged 77 years, JANE, relict of Thomas Medland KINGDON, Esq., of Exeter.

Jan. 22, at Mossley, aged 36, Mr. JOHN LAWTON HAIGH, late minister of the East Lancashire Unitarian Mission. He had been suffering for some time past from a bronchial affection, and had returned to Mossley, his native place, to recruit his strength. The exposure and fatigue of the journey proved, however, too much for his weakened frame, and he died, almost immediately after he had arrived at his mother's house, from the rupture of a blood-vessel.

By this sad event one of our missions has lost a valuable servant and our church a zealous minister. Mr. Haigh was a man of strong natural powers, which he had carefully cultivated; and he possessed a deeply religious spirit. He was born in the year 1826, and in the early part of his life was connected with the Methodists of the New Connection. When the division took place in that body under Joseph Barker, and which eventually led to the formation of a Unitarian society at Mossley, Mr. Haigh was among the seceders, and by his energy and talents contributed very much to the prosperity of the new society. He was noticed for a deep love of the Scriptures and his attention to his religious duties. He early began to preach, as a layman, with considerable efficiency and acceptance. About six years ago, by the advice of Dr. Bateman, Mr. Haigh applied for and obtained the situation of missionary to the West-Riding Association. In that situation he remained five years, labouring with marked zeal and success. The mission prospered much under his hands; a new and handsome chapel, opened last year, testifying to his earnest ministrations. For the last twelve months he was the missionary of the East Lancashire Unitarian Society, and had already in that capacity given satisfactory proofs of his earnest spirit. But failing health prevented him from devoting himself so much to the

work as he desired. At length, as above described, he fell a victim to disease, and died at the early age of thirty-six. He has left a widow and four children, wholly unprovided for, to mourn his loss; and his memory will be long held dear by a large circle of friends who knew his consistent virtue and piety. The deceased was buried at Mossley on the 27th of January, and was followed to the tomb by the Rev. F. Baker, M.A., Rev. J. Wright, B.A., Rev. Geo. Fox, and a large concourse of friends. A subscription is being made to meet the wants of the widow and the orphan children. We heartily commend the case to the kindly consideration of our Unitarian friends.

Jan. 23, the Rev. WILLIAM BIRKS, of Flagg, near Bakewell, Derbyshire, aged 57 years.

Jan. 31, at Bridport, Dorset, in the 75th year of his age, EDWIN NICHOLETTS, Esq., for many years Town Clerk of the borough, and Treasurer of the District County Court.

Feb. 1, at Chatham, aged 70 years, the Rev. JOHN BRIGGS, of Snargate House, Dover, for many years minister of the General Baptist church, Bessels Green. An obituary notice will appear in our next No.

Feb. 1, at New York, in his 28th year, ARTHUR, fifth son of John SHAWCROSS, Esq., of Manchester.

Feb. 2, after an illness of nearly twelve years, at her residence, Old Road, Fails-worth, much lamented by her friends, Miss MARY ARMITAGE, in the 76th year of her age. She had been a regular attendant at Dob-Lane chapel from a child up to the time of her illness, and was interred at that place, Feb. 7.

Feb. 3, aged 84 years, Mrs. ANN EDNEY, widow of the late Mr. John Edney, and daughter of the late Mr. John Marsom, so well known by a large number of the Unitarian body. Throughout her long life she was conspicuous for her sincere piety and pure, unselfish benevolence and kindness of heart to all around her. She has left this world at a full age, deeply lamented by all her family and friends.

Feb. 4, at her residence in Liverpool, aged 82 years, SARAH, relict of the late Peter BOULT, Esq.

Feb. 6, at Manchester, Mrs. ANN OATES, in the 48th year of her age.

THOMAS HOWE CLARKE, ESQ., J.P.

The death of this estimable man took place, in a somewhat sudden and unexpected manner, at his residence, South Street, Chichester, at an early hour on Saturday morning, Feb. 7th, aged 69. The deceased gentleman was in his usual health on the previous day, and spent the afternoon, in great cheerfulness, in conversation with a relative of his family; but while at his tea he was seized with paralysis of so violent a nature as soon to deprive him of consciousness, and in the deep sleep which supervened he quietly breathed his last at three o'clock on the following morning. About three years since, Mr. Clarke was visited with a similar seizure, from which it was for some time doubtful whether he would recover; but after being for many months incapacitated for public duty, he gradually regained his strength, so as to be able to assist his colleagues on the Bench in the discharge of the magisterial business of the city. Though his friends were not without apprehensions that a second attack might deprive the public, if not of his life, at least of his capacity for useful service, yet his health had become so far established that they fondly hoped he might be spared for some years longer to aid by his presence, his sound judgment, and the counsels of his lengthened experience, in the various offices of civil trust and private usefulness in which he was called to act. But it was otherwise appointed by that Higher Will with whom rests the determination of events, and he has gone down to his grave in a ripe age and full of the honours which the faithful, upright citizen seldom fails to win.

Mr. Clarke was a native of Newport, Isle of Wight, and came to reside in Chichester at the age of fifteen, when he was apprenticed to the firm of Hack & Co., well-known curriers in this city. In his earlier years he was a pupil of the late Rev. R. Aspland, who was then settled at Newport; and towards this friend of his youth he cherished through life the most affectionate respect, and expressed the deepest veneration for his memory as one of the ablest preachers and distinguished ornaments of our church. By personal conviction as well as by hereditary descent, Mr. Clarke was a stanch Nonconformist and Unitarian, which he never hesitated manfully to avow and on all fitting occasions to maintain; but the right and duty of unfettered inquiry and free, independent thought in matters of religion which he claimed and exercised himself, he most fully accorded to others; and no one was ever deemed less worthy of his respect, or excluded from his benevolent offices in

time of need, because of a difference in theological opinion. There was not the least narrowness or bigotry in his feelings. Honest, upright, conscientious, always regardless of truth and rectitude, he loved these noble qualities in others. He was a generous admirer of all good men. Throughout his long and useful career, he was the firm supporter of liberal principles, irrespective of the popularity or of the obloquy which their profession might involve; an active and zealous reformer; a warm friend of education; a ready contributor to the funds of the various local institutions for charitable purposes; and always willing to encourage by his countenance and pecuniary aid every work of philanthropy that sought his assistance and commended itself to his approval. But his generosity was silent and known only to few; and in his removal the poor have lost a kind and sympathizing friend, the liberal cause both in religion and politics one of its most generous supporters, and the community an honoured, useful and worthy citizen.

The loss of such a man is felt to be a calamity to the Christian society of which he was a conspicuous ornament, and his death is regretted by all classes of his fellow-citizens, by all shades of political and religious opinion alike, not less than by the circle of attached friends who enjoyed his intimacy and confidence. Few in his position have been held in more universal and unqualified estimation; and he furnishes a striking example of the reputation and success with which real worth of character, irreproachable integrity of life, unbending firmness and consistency of principle, rigid conscientious conformity to a high sense of duty, rectitude, justice, and an honest maintenance of liberal opinions, are not unfrequently rewarded. For he was not endowed with those ostentatious qualifications, and shrunk from those obtrusive habits, with which many push their way into notoriety and distinction; he was extremely reluctant to appear as a conspicuous actor on public occasions, to take the chief place of prominence in any outward demonstration in support of views and objects to which he gave his concurrence; on the contrary, so quiet and retiring was his mode of life, that it was only in obedience to what he felt to be the stern call of duty, or in deference to the urgent wishes of those with whom he was accustomed to act, that his reserve could be overcome. It was, therefore, by force of character and unflinching persistency of principle, the steady endeavour to act in strict accordance with sound justice and the dictates of an enlightened conscience,

that he achieved the fair fame which he leaves behind, and won the respect, affection and confidence of those who possessed his friendship and appreciated as they deserve his public and private virtues.

Possessing so many of the qualities that constitute the good and influential citizen, Mr. Clarke had been called to fill the highest stations of trust and authority in the city; and right worthily, with credit to himself and satisfaction to all parties around him, did he discharge the important duties pertaining thereto. On the passing of the Reform Bill, he was elected a member of the Town Council; in 1836, he was chosen to fill the office of Mayor; and in the following year he was raised to the city Bench, the duties of which he has now for a quarter of a century discharged in so scrupulously, just and conscientious a manner, as to have secured for himself the unqualified esteem of his colleagues in office, and the general recognition of the public as an able and most deserving magistrate. His remains were interred on Tuesday morning, the 10th instant, in the cemetery belonging to the General Baptist chapel,

by the Rev. John Hill, B.A., of whose congregation he was a liberal supporter.

J. H.

Feb. 8, aged 51 years, ANNE ELIZABETH, the wife of Mr. James GLOSSOP, of Stanley Terrace, Moss Side, and formerly of Cheetham.

Feb. 8, at Warrenpoint, co. Down, Ireland, MARY LUNN, daughter of the Rev. James Lunn, Carlingford.

Feb. 10, at Merriott, near Ilminster, aged 47 years, EMMA, the beloved wife of W. F. CUFF, Esq., and daughter of Rev. Edward Whitfield, of Ilminster.

Feb. 14, at her residence, the Halfacre, near Rochdale, in the 75th year of her age, ELIZABETH, relict of the late Benjamin HEAPE, Esq.

Feb. 17, at St. German's, Cornwall, aged 78 years, Miss HANNAH TINGCOMBE, daughter of the late John Tingcombe, Esq., of Plymouth.

MARRIAGES.

Jan. 1, at Upper chapel, Sheffield, by Rev. Brooke Herford, Mr. FREDERICK CURREN, of Manchester, to Miss ELLEN WARRINGTON, of Sheffield.

Jan. 4, at the Old chapel, Elder Yard, Chesterfield, by Rev. Francis Bishop, Mr. JOHN WILLIAM CALOW, of Brampton, to Miss EMMA GOWDRIDGE, of Chesterfield.

Jan. 8, at the Unitarian Christian church, King Street, Northampton, by Rev. Iden Payne, Mr. CHARLES WILLIAM WRIGHTON to Miss ELIZABETH FOWKES, both of Northampton.

Jan. 22, at Monton chapel, by Rev. T. E. Poynting, Mr. WILLIAM HOLLAND, of Eccles, to ELIZABETH, third daughter of Mr. James KAY, of Worsley.

Feb. 4, at Brook-Street chapel, Knutsford, by Rev. Wm. Gaskell, M.A., CHAS. FALCON, Esq., Forest Hey, Sandiway, near Hartford, Cheshire, to ANNIE LOUISA, second daughter of Rev. Henry GREEN, M.A., Heathfield, near Knutsford.

Feb. 5, at Brook-Street chapel, Knutsford, by Rev. H. Green, M.A., WILLIAM GASKELL HARVEY, Esq., of Ceylon, second son of the late Thomas Harvey, Esq., of Liverpool, to MARY ESTHER, eldest daughter of Henry LONG, Esq., of Woodlands, Knutsford.

Feb. 11, at the High-Pavement chapel, by Rev. P. W. Clayden, Mr. THOMAS PENN to Miss KATE SPYNEE, both of Nottingham.

Feb. 14, at the Unitarian chapel, Lewes, by Rev. Thomas Carter, Mr. T. CORNER to MARY JANE, only daughter of Mr. Edward JAMES, of Lewes.

Feb. 17, at Stockton-on-Tees, by Rev. William Wynn Robinson, THOMAS JOHNSTON, of Newcastle-on-Tyne, to ELIZA, third daughter of W. FALLOWS, Esq., Middlesbro'.

Feb. 25, at the Unitarian chapel, Maidstone, by Rev. R. E. B. Maclellan, JAMES YOUNGMAN, Esq., of Eynsford, Kent, to HANNAH, daughter of Chas. ELLIS, Esq., of Maidstone.